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ABSTRACT

Over 100 comprehensive and descriptive annotations comprise this bibliography written as part of the research associated with development of the "Guidelines for Peace Corps Cross-Cultural Training" intended for trainers and trainees. General but relevant easily accessible material was compiled that would be useful for cross-cultural training and for assisting the trainee toward understanding the problems of other cultures. The sections have been categorized into five general sections and arranged within each section alphabetically by author. Section A describes readings on learning, training, and teaching philosophies, methodologies, techniques and exercise. Section B comprises readings of psychological, sociological, historical, and anthropological works offering the reader understanding and insights into cultural differences, experiences, and factors. Section C includes materials on American studies helping the trainee identify traits he should be aware of and may have to cope with. Section D contains readings on collecting, analyzing, organizing and using content necessary to understand any culture. Section E includes additional references. Related documents are: SO 002 456 through SO 002 458. Author/SJM)

ED 059940

GUIDELINES

for

IN PROJECT
BOX # 1

PEACE CORPS CROSS-CULTURAL TRAINING

PART IV
ANNOTATED BIBLIOGRAPHY

William L. Wight

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OFFICE OF TRAINING SUPPORT, PEACE CORPS
WASHINGTON, D.C.

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GUIDELINES FOR PEACE CORPS CROSS-CULTURAL TRAINING

Part IV

Annotated Bibliography

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SEE ALSO:

Part I Philosophy and Methodology

Part II Specific Methods and Techniques

Part III Supplementary Readings

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AN ANNOTATED BIBLIOGRAPHY OF READINGS
for
PEACE CORPS CROSS-CULTURAL TRAINING AND INVOLVEMENT

The annotations in this bibliography were collected or written as part of the research associated with the development of the Guidelines for Peace Corps Cross-Cultural Training. Various fields of literature were surveyed in an attempt to identify the most relevant and useful material for cross-cultural training or to assist the trainee in understanding the problems of adjusting to and living and working in another culture. Many of the publications reviewed would be useful to trainers in planning, designing, conducting, and evaluating cross-cultural training in the Peace Corps. The majority of the selections would also be meaningful to trainees in helping them to prepare for their assignments overseas.

Since training programs do not leave much time for reading, the focus is on those works which are short, interesting, informative, and not too technical. With the intention of making the bibliography suitable for use in any Peace Corps training program, most material selected is general rather than culture specific. An attempt was made also to limit references to those which were easily accessible.

Unfortunately, all selections have not met these ideal conditions. A great deal of material exists on some topics, very little on others, and there is a wide divergence of quality in materials available within topics. Some lengthy and technical works are included as the content is considered important, and not available in other sources that we are aware of.

The selections have been categorized into five general sections and arranged within each section alphabetically by author. The first four sections contain materials considered relevant to general areas of cross-cultural training or involvement. The fifth section contains references which give further sources of information relative to the first four sections. A description of the areas follows:

Section A: Interpersonal and Intercultural Involvement, Communication, and Learning

This section contains readings on learning, training, and teaching philosophies, methodologies, techniques, and exercises. These include those which could be adapted for use by a Volunteer working with or training Host Country Nationals in the field, and some designed for or suitable for use in Peace Corps training programs. Examples of case studies have also been included.

Section B: General Readings

This section is comprised of psychological, sociological, historical, anthropological, and other readings of a general nature. These are primarily concerned with works which may offer the reader some insight and understanding in such areas as cultural processes, change, culture shock, the Volunteer as a change agent, questions of ethics, and other cross-cultural problems and considerations. Conceptual schemes, analytical devices, and emotional descriptions of cross-cultural experiences, which may assist readers in achieving a fuller understanding of culture, are also included within this section.

Section C: American Studies

Too often this aspect of training is seen as less relevant than others. Many of the selections are based on the assumption that it is necessary to understand oneself as a cultural being in order to understand 1) other cultures, 2) the forces a culture is capable of exerting on its members in order to exist and maintain itself, and 3) the nature and ordering of change processes within a culture.

Since Americans abroad are not generally identified as belonging to specific subcultures within the United States, but more often as Americans or "Yankees," broad aspects of American culture, such as American national character and value orientations, comprise the majority of selections in this section. These selections in general have been chosen for their discussions of attributed modal American traits--traits which a Volunteer overseas should be aware of and which he may have to cope with within himself. Although deviations from these traits, as found in American subcultures, would be meaningful to trainees, it was not considered feasible to include selections of this nature, because of their abundance and diversity.

Section D: Cultural Content

This section is comprised of readings on collecting, analyzing, organizing, and using content relative to the understanding of a culture (any culture). These include references useful to Volunteers in the field as well as to Peace Corps training staff and the field staff. Some selections are oriented towards special interests which individuals may have, and which may not be seen as relevant by others. Some persons feel these special interests very often contribute more to the understanding of a culture by a Volunteer than his contacts with the culture in his assigned role.

Section E: Other Resources

This category includes journals, other bibliographies, and other sources which contain further information relative to topics mentioned in the foregoing sections.

The selections in the first four categories have been printed unnumbered, one review to each sheet of paper, for easy filing in a loose-leaf binder. This method of publication was selected to facilitate the incorporation of other reviews and to allow users to organize selections according to any system they might prefer. Selections in Section E, some of which are only briefly annotated, have been typed in alphabetical order but not individually on single sheets. It is assumed that few reviews will be added to this category in the future.

Several selections are at least partially relevant to any of the first four categories and have been arbitrarily placed in one or another. Undoubtedly some readers will disagree with the choice of category and are aware of better schemes of organization. If such is the case, they are urged to rearrange the selections to suit their needs and preferences. If more reviews are added in the future, cross-referencing would become a necessity to facilitate use of the bibliography.

It is expected that there will be differences of opinion regarding the relevancy of some selections, and some readers will be aware of other selections that should have been included. It is suggested that readers familiar with specific selections add their own comments to our reviews and that they add additional selections of their own.

Too often relevant materials are not used in training simply because no one knows about them. This problem (constant with the publishing of new materials) could be partially overcome if a cooperative exchange of literature reviews among Peace Corps programs and agencies were to become practice. It would be best to conduct this exchange on a formal basis, perhaps by creating a newsletter. Until a formal system is developed, however, the Center for Research and Education would like to hear from readers with reviews of specific publications and sources of material they could recommend.

We are indebted to several individuals for their aid in contributing reviews and suggestions. To one group in particular, readers will realize we are much in debt: Dr. Arthur J. Hoehn and the Human Resources Research Office (HumRRO) have generously allowed us to reprint several reviews from two of their publications, Human Factors in Civic Action: A Selected Annotated Bibliography* by Robert J. Foster, C. Anderson, R. D. Nye, and S. Smith; and Some Resources for Area Training by R. J. Foster and D. T. O'Nan. Susan Ells has allowed us to use reviews from her work, A Bibliography of Cross-Cultural-Communications (previously distributed widely in the Peace Corps). In Section E, some reprints of references in Arthur Dunham and R. N. Paul's bibliography, Community Development--A Working Bibliography, will be found. To Dr. Edward C. Stewart we wish to express a note of thanks for his suggested readings in American Studies. Individuals who have written reviews expressly for this bibliography include Jerry Leach, Dick Drennen, Albert R. Wight, and Mary Anne Hammons.

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* See Section E for full references to all publications mentioned in the acknowledgments.

Acknowledgment to the reviewer has been given at the end of each selection, identifying the reviewer by the following initials in parenthesis:

Dick Drennen	(DD)
Arthur Dunham and R. N. Paul	(D&P)
Susan Ells	(SE)
Mary Anne Hammons	(MAH)
Human Factors in Civic Action: A Selected Annotated Bibliography	(HumRRO)
Some Resources for Area Training	(HumRRO#)
Jerry Leach	(JL)
Albert R. Wight	(ARW)
W. L. Wight	(WLW)

Reluctantly, I must admit the pleasures of being the editor leave me the nuisance of accepting the responsibility for any errors the reader may find.

W. L. Wight
March, 1970

Section A

Interpersonal and Intercultural Involvement, Communication, and Learning

This section contains readings on learning, training, and teaching philosophies, methodologies, techniques, and exercises. These include those which could be adapted for use by a Volunteer working with or training Host Country Nationals in the field, and some designed for or suitable for use in Peace Corps training programs. Examples of case studies have also been included.

Ashton-Warner, Sylvia. Teacher New York: Simon and Schuster, Inc., 1963 (also available in paperback: Bantam Books, November, 1965).

This is a story of a teacher in a New England school in which she also describes a creative method of teaching English to Maori and White children. The method, the "organic" method, builds lessons around the students' individual interests, using what is familiar to students and their environment as a source for lesson content. Volunteer teachers and others in similar positions would profit in interpersonal experiences and relations if they implemented this method in the field. The experiences she relates of Maori and White subcultures in the school system give an indication of the joys and frustration of teaching in a cross-cultural situation. (WLW)

Avezuela, Manuel, Formacion de dirigentes y organacion de grupos comunitarios. Barcelona, Spain: Sagitario, S. A., 1968.

This is a handbook for rural community development, written as an aid for founding indigenous C. D. groups and training rural leaders. It is based on a structured program of selected rural development topics preplanned for eight months. It could be used by a Volunteer and wouldn't be limited to use in rural communities. The topics offer much material for community development, and any topic not specifically dealt with for a given community could probably be identified and developed within the program's structure.

The topics are written within a framework of Western and Christian principles and ethics. The program in general is designed for use in Latin American communities, and has been used in some Latin American Peace Corps programs. With improvisation and translation from the Spanish, it may be adaptable for use in other communities. (WLW)

Batten, T. R. Communities and their development. London: Oxford University Press, 1957.

This book is a discussion of the philosophy and techniques of community or grass-roots development. The first 98 pages are especially recommended. Examples taken from a variety of geographical locations, mostly British colonies, enliven the reading. The book is written in nontechnical language with the community development worker in mind. While the discussion assumes that the worker is functioning within the framework of a national agency program, this does not alter the appropriateness of the underlying principles for use in Civic Action.

The first two chapters are concerned with the definition and problems of community development, the third with the cross-cultural barriers to the introduction of change, and the fourth with some techniques of introducing change. Chapter 5 stresses the importance of the basic community development doctrine that a project should be oriented toward the needs of the people rather than toward material development based on standardized programs; the title "Directing Change," is misleading because the chapter deals with theories rather than techniques.

Chapters 6, 7, and 8 are concerned with aspects of getting communities interested in their problems. Included are techniques of questioning others, of gaining cooperation, of stimulating discussion, etc. Chapter 7 discusses the special problems of disorganized or fractionated communities, and Chapter 8 deals with the problems of development in city areas. The remaining chapters are concerned mostly with the selection and training of workers.

Without getting bogged down in the details of communication, Chapter 11 gives a comprehensive analysis of the various media for accurately getting ideas across to illiterate, backward people. Batten discusses the relative worth of writing, pictures, radio, lectures, and films with respect to interest, applicability, language difficulties, and availability. He discusses different types of demonstrations at length, with many examples. The emphasis is on determining the applicability of a given method for a given region.

In Chapter 12, Batten stresses the importance and advantage of working through existing groups and makes suggestions as to how to handle the problems one is likely to encounter. General principles are illustrated from British colonial experience. (HumRRO)

Batten, T. R. Training for community development. London: Oxford University Press, 1962.

This book is recommended for its discussion of the philosophy and concerns behind Batten's "non-directive" approach to training. The book is divided into three parts. Part I, "Current Policy and Practise," examines the problems and needs of community development training, some basic assumptions of training, and some attempts to solve problems and needs often generated by some of these assumptions.

Part II, "General Considerations," discusses the nature and problems of these attempts and further clarifies what is recommended in the way of training.

In Part III, "Study of a Training Course," Batten discusses his method of training with specific reference to his course at the University of London Institute of Education. The outline of his course, as described, is intended for individuals who have had "some real experience of working with people" (usually directly or indirectly related to community development). Another of Batten's books, The Non-Directive Approach in Group and Community Work, gives more detailed and flexible techniques which would probably be more suitable for adapting his method to PCV training. (WLW)

Batten, T. R. and M. Batten. The Human factor in group and community work. London: Oxford University Press, 1965.

This book is intended to supplement Batten's others, and to give trainers some suitable case studies for the discussions in his training method. All of them are applicable to community development and to Peace Corps training in its broadest sense.

Thirty-seven case studies are given, all actual and seen as failures by the worker involved. Each case is followed by a commentary in the form of a diagnosis and its implications for similar situations. The cases are arranged by the types of problems they represent in chapters, each chapter summarizing some general conclusions from those case studies. A suggested outline for reading the book is given.

This book could be used in several different ways. Among others, it could be used: 1) as a source book for developing and patterning more specific and suitable case studies; 2) as it is for discussion in discussion groups; or 3) following Batten's suggested outline, for independent reading. (WLW)

Batten, T. R. and M. Batten. The Non-directive approach in group and community work. London: Oxford University Press, 1967.

This book is an excellent introduction to Batten's "non-directive" approach and one which presents his techniques for its implementation in training. Techniques are described and discussed in detail, and could be implemented quite easily by a staff familiar with his approach. Although written for Community Development workers and trainers, this book (and any of his other books) should not be dismissed as solely concerned with CD work or training. The non-directive approach and the principles underlying it can be applied in practically any situation concerned with interpersonal relations and human problems.

The book is divided into four parts. Part I is a short introduction to the use of the "directive" and "non-directive" approaches to working in groups. Part II is an expanded discussion of the non-directive approach with emphasis on working with youth groups. Chapter 6, "Working Non-Directly in Groups," is particularly worth reading since it begins to outline in detail the role of a worker in a group. Part III, "Providing Training," describes the training of workers in non-directive methods. Techniques for discussing problems and case studies, and the use of role playing in training groups are succinctly outlined. Although written for the training of individuals having had prior experiences in community development type work, this part is well worth reading. The techniques could easily be adapted for trainees without such experiences and for trainees other than community development workers. Part IV, "Training Trainers," discusses the techniques, described in Part III, as they would be used to train trainers. Obtaining and writing appropriate case studies, techniques for analyzing processes within groups during discussions, and ways of providing skill practice are described.

If a person were to read only one of Batten's books, this is the one I would recommend. (WLW)

Bennett, John W. "Individual Perspective in Field Work: An Experimental Training Course," in Richard N. Adams, and Jack J. Preiss (eds.) Human organization, research: Field relations and techniques. Homewood, Illinois: The Dorsey Press, 1960, pp. 431-440.

There is little literature in applied anthropology and field methodologies on how to train somebody for overseas work as opposed to what to train him to be or do in the field. Bennett's article represents an exception. The idea he presents is a rather interesting one on which an imaginative training staff might build endless variations. The basic principle is commonplace: that different people see and experience things differently in similar situations. The technique is to make people aware of this by showing them short sequences of social interaction on film and then asking them to describe and, whenever possible, evaluate what they saw. The idea is to then discuss and try to arrive at an explanation for why you say what you saw while someone else saw (or emphasized) something different. The hope is to make biases more explicit, or at least an awareness of the fact that individuals perceive things differently. An interesting extension of the idea would be to have trainees and staff, especially host country nationals, participate and then to compare and contrast different perceptions and values. In most cases, of course, filming would be a matter of advance planning prior to the project. If not, the filming itself could become an interesting prospect for trainee teamwork. (JL)

Combs, Arthur W. (ed.) Perceiving, behaving, becoming: A New focus for education. Association for Supervision and Curriculum Development, Washington, D.C.,1962.

This, I feel, is one of the most important books in education. It is completely consistent with current developments in Experiential Training, and will help the trainer and the trainee see the relationship between developments in training and education. It is particularly important to the trainer and the Volunteer teacher, but presents concepts that would be important for anyone who works with people.

It consists of papers by four contributors--Earl C. Kelly on "The Fully Functioning Self," Carl R. Rogers on "Toward Becoming a Fully Functioning Person," Abraham H. Maslow on "Some Propositions of a Growth and Self-Actualization Psychology," and Arthur W. Combs on "A Perceptual View of the Adequate Personality."

These papers were then analyzed and responded to by the 1962 Association for Supervision and Curriculum Development Yearbook Committee, addressing themselves to the following considerations: "Perceiving and Behaving," "Motivation and the Growth of Self," "The Positive View of Self," "Acceptance and the Accurate View of Self," "Creativity and Openness to Experience," "The Feeling of Identification," "The Adequate Person Is Well Informed," "Convictions, Beliefs, and Values," "Dignity, Integrity and Autonomy," and "The Process of Becoming."

The thesis of the book is perhaps best stated in the opening paragraph of the first chapter: "Whatever we do in teaching depends upon what we think people are like. The goals we seek, the things we do, the judgments we make, even the experiments we are willing to try, are determined by our beliefs about the nature of man and his capacities . . . The beliefs we hold about people can serve as prison walls limiting us at every turn. They can also set us free from our shackles to confront great new possibilities never dreamed of before. No beliefs will be more important to education than those we hold about the nature of man and the limits of his potentials. Whenever our ideas about human capacities change, the goals of teaching must change, too. Whatever we decide is the best that man can become must necessarily set the goal of education."

This thesis is developed throughout the rest of the book, comparing the assumptions and objectives of traditional education with those of the kind of education called for by the contributors to this book. I repeat, this is one of the most important books in education. (ARW)

Fiedler, Fred E., or Triandis, Harry C. Culture assimilator (prepared for several different cultures). Group Effectiveness Research Laboratory, University of Illinois, Urbana, Illinois.

The product, called Culture Assimilator, is a book (teaching program in book form or on a computer based system) which takes a trainee through a series of "episodes" involving interaction with members of a particular target culture. The episodes illustrate basic values, behavioral patterns, and points of view of typical members of the target culture. The trainee reads an episode and attempts an interpretation of "what happened." He then turns the page and if his answer is wrong he gets an explanation of why it is wrong and is asked to return to the episode and choose another interpretation. If his choice is correct, he is praised and his response is also rewarded by a further explanation of the cultural aspects which were involved in the particular episode.

Programs for the Arab countries, India, and Thailand are currently available in preliminary form, but are suitable only for experimental purposes at this stage of development. Someone aware of these limitations may be able to make arrangements to use a Culture Assimilator on a trial basis. (See Part II of Guidelines for Peace Corps Cross-Cultural Training for further information.) (HumRRO#)

Foster, Robert J. Dimensions of training for overseas assignment. Technical Report 69-11, Human Resources Research Office, Alexandria, Virginia, 1969.

Foster presents a systematic overview of the training goals that guide the preparation of personnel for overseas assignments. He says that "the analysis is based on research literature about the nature of overseas work and about the learning process. The presentation is, however, in the form of interpretive conceptualization of the most relevant dimensions, rather than a survey of the literature per se. The factors chosen for delineation are those that tend to be fairly prevalent, are unique to overseas work, and have a significant effect on performance overseas.

The focus of this report is on Americans in government work, serving in technical advisory positions in developing nations. It offers a systematic overall perspective of the dimensions of preparing Americans for such work overseas, together with some suggestions for training.

Foster states that "effective training is typified by clarity of goals and well-articulated training models. It is hoped that the analytical framework presented in this report will serve as a stimulus to help those responsible for training personnel for overseas work to develop a more viable perspective of what their particular training should be trying to achieve.

He provides the following summary:

> Americans working in overseas assignments are constantly confronted with situations for which their own unicultural experience has not prepared them. Obvious cultural differences in language and customs are often considered to be the source of these problems; sources of difficulty that are more likely, but tend to be overlooked, are mental habits, attitudes, and assumptions acquired through experience in an individual's own social and cultural milieu.
>
> The overseas job is characterized by the following underlying constants that form the work context toward which training should be directed:
>
> (1) Differences in cultural values and assumptions. As noted above, this is one of the most pervasive and apparently critical aspects of working overseas. The most significant differences are the subtle attitudes, values, assumptions, and styles of thinking that become part of every person as he grows up in his social environment. Since they are so much a part of him, and are shared with most other people with whom he interacts, he has little reason to be conscious of how much they influence his behavior.
>
> (2) Political overtones. The American overseas unavoidably represents not only himself but his country as well. Internal politics of the host country also will be a significant factor in how well the American can accomplish his goals.

(3) Interorganization conflict. A related problem is likely to lie within the American establishment, in the form of disagreement over responsibilities, problems of communication, and variants in interpretation.

(4) Difference in language.

(5) Technological differences.

(6) Differences in physical environment.

(7) The unprogramed nature of the work. It is inherently difficult, and perhaps impossible, to specify the work demands in most overseas assignments in any clear, systematic way. This is true for objectives, duties, and determination of what constitutes effective behavior or adequate problem solution.

(8) Ambiguity. Overseas, more than at home, the American is less sure of the meaning of another person's behavior, the appropriateness of his own behavior, and the measure of success in his work.

Training objectives can be considered in two different ways: kinds of learning and content areas:

(1) Kinds of learning include fact acquisition, intellectual understanding, awareness-sensitivity, motivation, skill development and affective predisposition.

(2) Content areas seem to fall into two somewhat different, although overlapping, types:

(a) Fairly identifiable topics, mostly of the "knowledge about" type. These include technical knowledge and skill, language proficiency, effective use of an interpreter, organizational orientation, area knowledge, area information relevant to personal concerns, knowledge of American foreign policy and institutions, and health and medical knowledge.

(b) Areas that are more interdependent, and tend to deal with training objectives in terms of "how-to" capabilities. These include mission and work role identity, organizational and human relations effectiveness, political effectiveness, intra-personal adjustment, specific psychological dynamics, and intercultural effectiveness. (ARW)

Fromm, Erich. The Art of loving. Harper and Row Publishers, Inc., 1956. Also available in paperback by Bantam Book Publishers.

Although all of Fromm's books are worth reading, if one is interested in the works of one of the most productive and articulate leaders in the Humanistic movement in psychology, I would recommend The Art of Loving above all others. Although it does not deal with methodology, the ideal and fundamental objectives of experiential training are well stated in this book, which should, therefore, be read by all experiential trainers. It also should be read by any Peace Corps Volunteer who is interested in achieving a meaningful, mutually growth-producing relationship with his hosts, or who would like to achieve a better understanding of human behavior.

Fromm maintains that the deepest need of man is "to overcome his separateness, to leave the prison of his aloneness." Man--of all ages and cultures--is confronted with this same problem--"how to achieve union, how to transcend one's own individual life and find atonement."

He says that one way of overcoming separateness is through conformity--"If I am like everybody else, if I have no feelings or thoughts which make me different, if I conform in custom, dress, ideas, to the pattern of the group, I am saved, saved from the frightening experience of aloneness." He says also that "one can only understand the power of fear to be different, the fear to be only a few steps away from the herd, if one understands the depths of the need not to be separated." This understanding is essential for Volunteers who might attempt to involve host nationals in change, change which might separate them from their own people.

Another way of overcoming separateness is by losing oneself in the routine activities of work or pleasure. "How should a man caught in this net of routine not forget that he is a man, a unique individual, one who is given only this one chance of living . . .?" The American, a product of his materialistic, achievement-motivated society, might find much to learn from his hosts about use of time.

A third way of attaining union lies in creative activity. Fromm says that "in all types of creative work the worker and his object become one, man unites himself with the world in the process of creation. This, however, holds true only for productive work, for work in which I plan, produce, see the results of my work.

All of these are only partial answers to the problem of existence, however, according to Fromm. "The full answer lies in the achievement of interpersonal union, of fusion, with another person, in love. "He is not speaking of love in the romantic sense, nor does he mean "symbiotic union," a mutually dependent relationship. "Mature love," he says, "is union under the condition of preserving one's integrity, one's individuality," which is one of the most important concepts anyone working with people should grasp.

Fromm describes the "marketing character," who "is willing to give (love), but only in exchange for receiving," and the "productive character" for whom "love is primarily giving, not receiving." What does the person give to another? "He gives him of that which is alive in him; he gives him of his joy, of his interest, of his understanding, of his knowledge, of his humor, of his sadness--of all expression and manifestations of that which is alive in him. In this giving, of his life, he enriches the other person, he enhances the other's sense of aliveness by enhancing his own sense of aliveness. He does not give in order to receive; giving is in itself exquisite joy. But in giving he cannot help bringing something to life in the other person, and this which is brought to life reflects back to him; in truly giving, he cannot help receiving that which is given back to him . . .they both share in the joy of what they have brought to life."

Fromm states that the basic elements of love are "care, responsibility, respect and knowledge," mutually independent, a syndrome of attitudes found in the mature person. "Care, and concern, he says, imply responsibility--a response to the needs, expressed or unexpressed, of another human being." But "responsibility could easily deteriorate into domination and possessiveness, were it not for a third component of love, respect. Respect is not fear and awe; it denotes . . . the ability to see a person as he is, to be aware of his unique individuality. Respect means the concern that the other person should grow and unfold as he is. Respect, thus, implies the absence of exploitation. I want the loved person to grow and unfold for his own sake, and in his own ways, and not for the purpose of serving me."

But, "to respect the other person is not possible without knowing him; care and responsibility would be blind if they were not guided by knowledge. Knowledge would be empty if it were not motivated by concern. There are many layers of knowledge; the knowledge which is an aspect of love is one which does not stay at the periphery, but penetrates to the core. It is possible only when I can transcend the concern for myself and see the other person in his own terms. I may know, for instance, that a person is angry, even if he does not show it overtly; but I may know him more deeply than that; then I know that he is anxious, and worried; that he feels lonely, that he feels guilty. Then I know that his anger is only the manifestation of something deeper, and I see him as anxious and embarrassed, that is, as the suffering person, rather than as the angry one."

Fromm says that "the most fundamental kind of love, which underlies all types of love, is brotherly love"-- "the sense of responsibility, care, respect, knowledge, of any other human being, the wish to further his life." "In brotherly love there is the experience of union with all men, of human solidarity . . ." "Brotherly love is based on the experience that we all are one. The differences in talents, intelligence, knowledge are negligible in comparison with the identity of the human core common to all men. In order to experience this identity it is necessary to penetrate from the periphery to the core. If I perceive in another person mainly the surface, I perceive mainly the differences, that which separates us. If I penetrate to the core, I perceive our identity, the fact of our brotherhood."

Fromm argues that "if it is a virtue to love my neighbor as a human being, it must be a virtue--and not a vice--to love myself, since I am a human being too." "The idea expressed in the Biblical 'Love thy neighbor as thyself!' implies that respect for one's own integrity and uniqueness, love for and understanding of one's own self, cannot be separated from respect and love and understanding for another individual. The love for my own self is inseparably connected with the love of any other being."

Anyone aspiring to become a master of the art of loving "must begin practicing discipline, concentration and patience throughout every phase of his life." To concentrate requires that one "be able to be alone with oneself." Discipline means self-discipline, and concentration, he says, is even more difficult to achieve in our society than self-discipline. One cannot learn to concentrate without becoming "sensitive to oneself," to be open to one's inner voice.

The practice of the art of loving also requires faith, which Fromm defines in detail--faith in oneself, in one's own productive observing and thinking, faith in others, and faith in mankind. He says that "We have faith in the potentialities of others, of ourselves, and of mankind because, and only to the degree to which, we have experienced the growth of our own potentialities, the reality of growth in ourselves, the strength of our own power of reason and of love." Faith requires "courage, the ability to take a risk, the readiness even to accept pain and disappointment. Whoever insists on safety and security as primary conditions of life cannot have faith; whoever shuts himself off in a system of defense, where distance and possession are his means of security, makes himself a prisoner. To be loved, and to love, need courage, the courage to judge certain values as of ultimate concern--and to take the jump and stake everything on those values." (ARW)

Gilbert, Scott. "Tanganyika and the Peace Corps: Unanswered Questions." Human organization, Vol. 21, No. 4, 1962-63. Pages 286-289.

In this article, Gilbert points up a need for information relevant to cross-cultural interactions of an everyday nature. The questions he asks are the type which often go unanswered until too late. An example "What are the local concepts of 'justice' and 'fair play', with emphasis on the conditions under which Tanganyikans of various tribes and areas feel they are being treated fairly, versus situations in which they are likely to feel abused, misused, and mistreated."

Only a few questions are cited, but from these, a trainer and trainee should be able to think of other obvious ones. Such questions could provide the basis for collection of content for training, as well as alerting the volunteer to such questions to assist him in developing greater sensitivity to the culture. (WLW)

Hoehn, Arthur J. "The Need for Innovative Approaches for Training in Inter-Cultural Interaction". Symposium Presentation at the American Psychological Association Annual Convention, Washington, D.C., September, 1967.

Hoehn presents the results of his research on preparation of personnel for overseas assignment. He states that persons often go "with no preparation for the culture-related aspects of their jobs except to read some handbooks or other printed materials and to talk with people who have served in similar assignments." He says that since World War II there has been a growing recognition that some special preparation is needed. Most programs, however, tend to give information on: The American organization sponsoring the work--its mission, structure, policies, and procedures; matters of personal concern--housing, health information, educational and recreational facilities; American foreign policy and institutions; the host country--its history, economics, geography, social institutions, and customs; the "do's and don'ts" of behavior.

He says that "some programs include opportunities to talk about intercultural interaction, but usually there are no opportunities to try out or experiment with a realistic situation."

Hoehn does not feel that these traditional programs provide "adequate preparation for overseas assignments, particularly those that require close working relationships with host-country people." Failure is quite frequent, because of culture shock, faulty concepts of roles to be played or objectives of the program, unrealistic expectations, inability to adjust to the felt needs and social context of the host people, inability to understand the behavior and attitudes of the people, and difficulties in establishing rapport and communicating effectively.

He states that competent analysis suggest greater emphasis on the following objectives:

Understanding of interaction processes (as contrasted with knowledge about the foreign culture); empathic awareness and understanding of the values, assumptions, and attitudes of the host country people; insight into the cultural basis of one's own values, assumptions, and attitudes; understanding and acceptance of the roles called for in the assignment, and skills and techniques which will promote success in these roles.

"Achievement of these objectives," Hoehn says, "calls for new departures in training," which he says are "coming into the scene." He lists innovation in the use of T-Groups, special role-playing techniques, the Culture Assimilators being developed at the University of Illinois (see Fiedler and Triandis), a multimedia program developed by System Development Corporation, and two small-group discussion programs. (ARW)

Mager, Robert F. Preparing instructional objectives. Palo Alto, California: Fearon Publishers, 1962.

This short, easy to read book on preparing objectives has proven to be very useful in staff training, and in planning a program to achieve objectives consistent with the demands and requirements of the Volunteer's role. Mager suggests that an instructional objective should describe an intended outcome rather than content. It is stated in behavioral or performance terms, describing what the learner will be doing when demonstrating achievement of the objective. It is useful also to state the conditions under which the performance will occur; i.e., "given a problem of . . .," "given a standard set of . . .," "given a situation in which . . .," "without the aid of . . .". Objectives should also describe the lower limit of acceptable performance and should indicate how the performance will be evaluated.

Mager uses a broad definition of behavior, which too few educators understand. He does not exclude such things as states of being (i.e., confidence) or "critical attitudes." He says that "statements of objectives should include all intended outcomes, whether related to content or not." But he does say that one should decide what he will accept as evidence of achievement of these objectives. He suggests, also, that if you give the learner a copy of your objectives, you may not have to do much else.

We would add that good behavioral objectives can be used to control or to support the learner. They can be used to program him in a very efficient way to be and to do what the teacher or trainer wants him to. Or they can be used to support the learner, as they should be in experiential training, providing him with information he needs to define his own objectives, to identify his own learning needs, and to evaluate his own performance. (ARW)

Maslow, Abraham H. Towards a psychology of being. Princeton, New Jersey: D. Van Nostrand Company, Inc., 1962.

Maslow is one of the best known writers on self-actualization theory, which is fundamental to experiential, participative training. This is another book that should appeal to most trainees, but which would be of particular interest to experiential trainers.

Maslow states the following propositions:

1. Man's inner nature, as much as we know of it so far, seems not to be intrinsically evil, but rather either neutral or positively "good." What we call evil behavior appears most often to be a secondary reaction to frustration of this intrinsic nature.

2. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress it. If it is permitted to guide our life, we grow healthy, fruitful, and happy.

3. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later.

4. This inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is weak and delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it.

5. Even though weak, it rarely disappears in the normal person--perhaps not even in the sick person. Even though denied, it persists underground forever pressing for actualization.

Maslow believes, as experiential training assumes, that people can change. "Sick people are made by a sick culture; healthy people are made possible by a healthy culture. But it is just as true that sick individuals make their culture more sick and that healthy individuals make their culture more healthy."

Maslow describes the self-actualizing person as the healthy person, one with the following characteristics:

1. Superior perception of reality.
2. Increased acceptance of self, of others and of nature.
3. Increased spontaneity.
4. Increase in problem-centering.
5. Increased detachment and desire for privacy.
6. Increased autonomy, and resistance to enculturation.
7. Greater freshness of appreciation, and richness of emotional reaction.
8. Higher frequency of peak experiences.
9. Increased identification with the human species.

10. Changed (the clinician would say, improved) interpersonal relations.
11. More democratic character structure.
12. Greatly increased creativeness.
13. Certain changes in the value system.

Growth, according to Maslow, consists in the "progressive gratification of basic needs to the point where they 'disappear,' . . ." These begin with the physiological needs, and go through safety, belonging, love, and respect to self actualizing needs. The needs for safety, belongingness, love, and respect can be satisfied only by other people, the needs for self-actualization only by oneself.

Growth in itself, Maslow says, is a rewarding and exacting process, particularly for self-actualizing people. ". . .growth takes place when the next step forward is subjectively more delightful, more joyous, more intrinsically satisfying than the last; . . . the only way we can ever know what is right for us is that it feels better subjectively than any alternative. The new experience validates itself rather than by any outside criterion. It is self-justifying, self-validating."

The self-actualizing person, who has been able to achieve effective relations with other persons, no longer has the strong need for other people to satisfy these lower order needs. He is "far less dependent, far less beholden, far more autonomous and self-directed." For these reasons, too, it is easier for him to establish effective relations with others. "Fully disinterested, desireless, objective and holistic perception of another human being becomes possible only when nothing is needed from him, only when he is not needed. Idiographic, aesthetic perception of the whole person is far more possible for self-actualizing people (or in moments of self-actualization), and furthermore approval, admiration, and love are based less upon gratitude for usefulness and more upon the objective, intrinsic qualities of the perceived person. He is admired for objectively admirable qualities rather than because he gives out love."

The failure to satisfy lower order needs prevents growth. Maslow says that "we must become fully aware of the fixative and regressive power of ungratified deficiency-needs." "Therefore, we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity." He says also, that "one additional relationship between safety and growth must be specially mentioned. Apparently growth forward customarily takes place in little steps, and each step forward is made possible by the feeling of being safe, of operating out into the unknown from a safe home port, of daring because retreat is possible." "I think we may safely generalize this example. Assured safety permits higher needs and impulses to emerge and to grow towards mastery. To endanger safety, means regression backward to the more basic foundation. What this means is that in the choice between giving up safety or giving up growth, safety will ordinarily win out. Safety needs are prepotent over growth needs."

These concepts of need satisfaction and growth are very important for the Volunteer to understand, if he is working with persons who may be struggling to satisfy basic physiological, survival, or acceptance needs while he is preaching self-actualization. His own efforts to support others in satisfying these needs, however, can help free them for growth.

Maslow distinguishes, however, between the self-actualizing person and the "normal adjustment of the average, common sense, well-adjusted man," which implies "a continued successful rejection of much of the depths of human nature, both conative and cognitive. To adjust well to the world of reality means a splitting of the person. It means that the person turns his back on much in himself because it is dangerous. But it is now clear that by so doing, he loses a great deal too, for these depths are also the source of all his joys, his ability to play, to love, to laugh, and, most important for us, to be creative. By protecting himself against the hell within himself, he also cuts himself off from the heaven within. In the extreme instance, we have the obsessional person, flat, tight, rigid, frozen, controlled, cautious, who can't laugh or play or love, or be silly or trusting or childish. His imagination, his intuitions, his softness, his emotionality tend to be strangulated or distorted." This distinction should be understood by both the trainer and the Volunteer as they strive to grow and to promote the growth of others. (ARW)

Niehoff, Arthur H. A Casebook of social change. Chicago: Aldine, 1966.

The book considers nineteen case histories of actual efforts toward innovation in Latin America, Africa, the Middle East, and Asia to illustrate the specific problems facing American change agents overseas, and to define the basic ingredients of socio-economic change. It covers the types of problems innovators most often face in developing countries and considers both successful and unsuccessful attempts at change. The case studies were selected to exemplify the technique of the innovator, the motivations of potential recipients and the reactions of these recipients due to local cultural patterns and values. This book is written as a companion to Introducing Social Change (see Section 2) by Arensberg and Niehoff. (DD)

Nylen, Donald, Mitchell, J. R., and Stout, A. Handbook of staff development and human relations training: Materials developed for use in Africa. Washington, D.C. National Training Laboratories Institute for Applied Behavioral Science, associated with the NEA, (no date).

This handbook consists primarily of "T" group exercises adapted for training management level staff in Africa. Although these exercises are not designed specifically for Peace Corps Training, an experienced trainer could adapt several of the exercises for training of Peace Corps staff and trainees.

The handbook gives possibilities, instructions, and detailed descriptions for the use of the various exercises. These exercises focus primiarily on "psychological aspects which influence human relations" (Chapter IV); and relationships among groups (Chapter V); cross-cultural confrontation (Chapter VI); and sensitivity skills practice (Chapter VII).

Also included are various lecture materials (Chapter III), discussions on the trainer's role in a "T: group (Chapter VIII), and devices and activities the trainer can use to stimulate and structure a "T" group (Chapter IX). The Appendices include an example of an introduction to a "T" group training program (Appendix A), a sample training schedule of one week (Appendix B), and a short bibliography of related publications (Appendix C). (WLW)

Rogers, Carl R. Freedom to learn. Columbus, Ohio: Charles E. Merrill Publishing Co., 1969.

This book represents an extension of Carl Rogers' thinking in On Becoming a Person, but as it applies more directly to education. His principles of "client centered therapy" are translated more directly into student-centered instruction. He describes the climate and conditions necessary for learning and growth, particularly the relationship of the teacher to the student--a direct extension of the relationship described earlier between the therapist and client. (These are the same characteristics defined in On Becoming a Person--"realness," or "genuineness," "prizing, accepting, trust" and empathic understanding.)

Rogers compares the objectives and assumptions of experiential learning with those of traditional education, and stresses the necessity for drastic change in education. He says that he knows of no assumption so obviously untrue as the assumption that "what is taught is what is learned; what is presented is what is assimilated." He states that this change involves a different attitude on the part of teachers (facilitators of learning), which would be reflected in their relationships with and trust of their students. Although he specifies the characteristics of effective teachers, he does not tell us how these characteristics can be acquired.

He gives examples of methods of application--a sixth grade teacher, a psychology professor, and his own. He does not advocate methods instruction, however. He says that teachers with these characteristics will automatically do the right thing in the classroom.

We would agree that teachers with these characteristics would not need methods instruction, but they are few and far between. Instruction in experiential methodology, and the mutually growth-producing relationships this would create between students and teachers, might help develop teachers into the kinds of persons Rogers describes. Rogers also includes an annotated bibliography by Alice Elliott, which consists of recommended readings in education. (ARW)

Rogers, Carl R. On becoming a person. Boston: Houghton Mifflin Company, 1961.

One of the most important persons in the development of the conceptual understandings underlying experiential training is Carl Rogers. His book On Becoming a Person focuses on the relationship that one must develop with another person if one is interested in the learning, growth, and development of that person. He states that "if I can provide a certain type of relationship, the other person will discover within himself the capacity to use that relationship for growth, and change and personal development will occur."

He states that it is important to be genuine in the relationship, to be real, not to present a facade. This requires awareness of one's own feelings and a willingness "to be and to express, in my words and my behavior, the various feelings and attitudes which exist in me."

The second condition he presents is acceptance and liking for the other person. By acceptance, he means, "a warm regard for him as a person of unconditional self-worth. . ." "It means a respect and liking for him as a separate person, a willingness for him to possess his own feelings in his own way."

But "acceptance does not mean much until it involves understanding"--empathic understanding of feelings and thoughts, seeing them as the other person sees them, and accepting them and the person.

Rogers agrees with Fromm, Maslow, and others in the self-actualization, humanistic school that "the individual has within himself the capacity and the tendency, latent if not evident, to move forward toward maturity. In a suitable psychological climate this tendency is released, and becomes actual rather than potential. Rogers concludes that:

> If I can create a relationship characterized on my part:
>
> By a genuineness and transparency, in which I am my real feelings; by a warm acceptance of and prizing of the other person as a separate individual; by a sensitive ability to see this world and himself as he sees them; then the other indidual in the relationship:
>
> Will experience and understand aspects of himself which previously he has repressed; will find himself becoming better integrated; more able to function effectively; will become more similar to the person he would like to be; will be more self-directing and self-confident; will become more of a person, more unique and more self-expressive; will be more understanding, more acceptant of others; will be able to cope with the problems of life more adequately and more comfortably.

In a safe relationship, Rogers says, "defensiveness or rigidity, tends to be replaced by an increasing openness to experience. The individual

becomes more openly aware of his own feelings and attitudes as they exist in him at an organic level, . . .He also becomes more aware of reality as it exists outside of himself, instead of perceiving it in preconceived categories.

As a person moves toward being able to accept his own experience, in a process of potentialities being born, "he also moves toward the acceptance of the experience of others."

Rogers goes on to describe the "good life" and the "fully functioning person," asserting that "the basic nature of the human being, when functioning freely, is constructive and trustworthy." He implies that if we do not have this trust in human nature, the person is not functioning freely, and his growth is restricted.

The implications for experiential training and for the Volunteer's relations with his hosts should be clear. Rogers does not tell us how these relationships and the necessary climate for growth can be developed, but he does at least provide some very important assumptions about these relationships, the conditions for growth, and directions or objectives for growth.

Also fundamental to experiential training are the following assumptions:

> It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behavior.
>
> I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.
>
> Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another. As soon as an individual tries to communicate such experience directly, often with a quite natural enthusiasm, it becomes teaching, and its results are inconsequential.

Anticipating the criticisms of traditionalists, however, Rogers states that "the permissiveness which is being described is not softness or indulgence or encouragement. It is permission to be free, which also means that one is responsible. The individual is as free to be afraid of a new venture as to be eager for it; free to bear the consequences of his mistakes as well as of his achievements. It is this type of freedom, responsibly to be oneself, which fosters the development of a secure locus of evaluation within oneself, and hence tends to bring about the inner conditions of constructive creativity. (ARW)

Schein, Edgar H. and Bennis, Warren C. Personal and organizational change through group methods. New York: John Wiley and Sons, Inc., 1965.

In addition to T-Group theory and laboratory method, this book is strongly recommended to trainers who wish to conduct laboratory type training. Experiential training is, of course, an example of laboratory training as it presently exists today. The book by Bennis and Schein is excellent supplementary reading for the trainer who wishes to develop his understanding and skill of the basic methods. This book again, like T-Group Theory and Laboratory Method focuses primarily on the T-Group and Sensitivity Training, although it does deal more with organizational change and, in a way, broader concepts than the other book.

Chapter Three, Overview of Laboratory Training, is recommended in particular for a concise explication of the goals, conditions, and procedures in laboratory training.

Chapter Four, then, deals with the variations in laboratory training in which types of laboratory training are categorized according to goals, characteristics of the population being trained, the nature of the organization conducting the training, the location of the laboratory, the length of the laboratory, characteristics of the training staff, and the nature of the training design itself.

Chapter Seven is particularly important to trainers using experiential learning, as outlined in the Guidelines, and to trainers who use the Training and Assessment Manual for a Peace Corps Instrumented Experiential Laboratory by Wight and Casto. The Training Developments outlined by Robert B. Morton in Section A of Chapter Seven, "The Patient Training Laboratory: An Adaptation of the Instrumented Training Laboratory," are most directly related historically to both the Guidelines and the Training and Assessment Manual. All of these developments from Wight, Casto, Tucker, and others back through Morton to Bob Blake and Jane Mouton (who are also represented in this book have come out of the basic laboratory methods described in this book and T-Group Theory and Laboratory Method. The better the trainer understands these two books, therefore, the better he will understand the training as it presently is conceptualized and conducted. (ARW)

Spector, Paul (ed.) Silver Springs, Md.: American Institute for Research.

Because you teach us: Some problems faced by PC Volunteers. A case study of teaching in Turkey;

In the crowd's view: A case study of rural community action in India;

Profiles in persistence: A case study of community development in Latin America;

Where are you going? A case study of teaching in Thailand;

Who dares to bring? A case study of teaching in West Africa;

With time: A case study of teaching in Ethiopia;

Instructor's guide to fundamentals of overseas service.

Excellent case studies of typical problems arising in the PCV role--with other Volunteers, job definition, host nationals, or cultural differences. The cases, drawn from a compilation of PC experience in the specific kinds of projects the case books describe, are representative, relevant, and authentic. They would be very useful in initiating general discussions and perhaps focus on issues and questions the staff wishes to emphasize. A program staff would need of course to draw up case studies directly relevant to the situation they are training for, but these collections offer excellent examples of how the material can be organized, presented, and how discussion can be used to further develop the issues raised. (MAH)

Spicer, E. H. (ed.) Human problems in technological change: A Casebook. New York: Russell Sage Foundation, 1952.

Fifteen cases are presented, most of which offer "...an actual example of an effort to bring about a change in some culture. Both successful and unsuccessful attempts are included." Most of the cases are organized so that the reader can attempt to solve the problem himself, before turning to the sections containing the outcome and analysis of the problem.

Among the groups discussed are the Papago Indians of southern Arizona, Spanish-American farmers in New Mexico, Japanese in a relocation center, rural Indians (of India), stone-age Australians, Peruvians, natives of Alaska, Caroline Islanders, and Canadians of one of the Maritime Provinces.

...[The introduction] provides a "surface" view of some aspects of technological change: responsibility of the person initiating the change, differences in viewpoint between the technologically trained person and the people among whom work is to be undertaken, and responses that humans make to change. These are treated briefly, and only a few basic (but important) ideas are expressed. The book itself consists of concrete instances (case studies) of both successful and unsuccessful efforts to bring about change. (HumRRO)

Stewart, Edward C., Danelian, Jack and Foster, Robert J. Simulating intercultural communication through role-playing. Washington, D.C.: HumRRO (Human Resources Research Office), George Washington University.

A simplified presentation of the HumRRO research on those American cultural patterns and assumptions that have proven to be barriers to effective cross-cultural understanding and interaction. This handbook was written to be used as a basis for the "contrast culture" role-play exercise. Because of the role-play complexity and the need for professional trainers to achieve real success in its use, we would suggest that interested trainers use this handbook as a comparative study of American and non-American cultures. "The Guide to Contrast American Actors," for example, a comprehensive, rich, and imaginative list of those characteristics of our culture found most important in cross-cultural confrontation, could be used as the basis for an effective presentation of American values. Stewart, et al. argue that understanding of our own cultural framework is essential in understanding the reality and importance of other cultural systesms. (See also Stewart, Edward C. Aspects of American Culture: Assumption and Values that Affect Cross-Cultural Effectiveness under the "American Studies" section.) (MAH)

Wedge, Bryant. "Training for leadership in cross-cultural dialogue: The DA-TA model of learning and the SAXITE system of dialogue." 240 Nassau Street, Princeton, New Jersey: Institute for the Study of National Behavior, 1968.

This paper describes a loosely structured training approach to community exploration and involvement, in which the learner seeks his own style of confrontation and dialogue within a community. The training is based on an experiential model of learning, and the assumption "that the challenge of intercultural communication can be better met by training for adaptation to the process of communication than by any structure of knowledge about the audience." It is highly recommended reading for trainers considering a third culture experience in their program (the SAXITE system has been modified and adapted in outline to a form more relevant to the Peace Corps in the SEXTET by Wedge and others, pp. 515-23, in Wight, et al, Cross Cultural Training: A Draft Handbook, May, 1969). (WLW)

Section B

General Readings

This section is comprised of psychological, sociological, historical, anthropological, and other readings of a general nature. These are primarily concerned with works which may offer the reader some insight and understanding in such areas as cultural processes, change, culture shock, the Volunteer as a change agent, questions of ethics, and other cross-cultural problems and considerations. Conceptual schemes, analytical devices, and emotional descriptions of cross-cultural experiences, which may assist readers in achieving a fuller understanding of culture, are also included within this section.

Arensberg, Conrad M. and Niehoff, Arthur H. Introducing social change. Chicago: Aldine Publishing Company, 1964.

This book works in well with Niehoff's other materials. It is a manual for American overseas workers that describes the basic cultural factors which should be understood for the successful introduction of new ideas or techniques. Chapter 1 is an introduction to cultural problems in general. Chapter 2 provides a description of the concept of culture and includes the effects of language, race, and environment on cultural progress and the conservatism, values, and integration of all cultures. Chapter 3 discusses unplanned culture change and Chapter 4 discusses the major factors relevant to planned culture change. Chapter 5 considers what most underdeveloped areas have in common. Chapter 6 outlines the American culture values which the overseas change agent tends to take for granted, an understanding which is essential in interactions with people of another culture. Chapter 7 discusses field problems of the innovator and the social science research method that can be adapted to his needs. This is one of the most useful books of its kind for Peace Corps training. Chapter 6 on American cultural values is particularly useful in this sense; this is one of the few books of its kind that incorporates this topic in any depth. (DD)

Badeau, John S. "The Meaning of Community Development." Community development bulletin (now Community Development Review), No. 2, September 1956. pp. 1-7.

The author discusses three principles of community development which he says are necessary for success: (1) All aspects of improvement must be dealt with simultaneously; that is, all sides of the village problem must be attacked at once. A series of separate technical programs will not do the job. (2) The people of the community must be involved in the program from the beginning; physical improvement of village life without human improvement is doomed to failure. (3) The basic problem of increasing village living standards is educational in character. A discussion of these principles involves a definition and explanation of the nature of community development. (HumRRO)

Banton, Michael. Roles: An Introduction to the study of social relations. New York: Basic Books, Inc., 1965.

This book discusses an approach to the study of society and culture. Through the concept of "roles," different perspectives of social and cultural institutions are examined. These include comparisons of traditional, rural, suburban, urban, and industrial roles, simple and complex roles, marriage and courtship, caste and class, professional roles, and role conflicts.

Its usefulness in training, although limited, would probably be as supplementary resource material for such analytic devices as the "role model" (see Parts I and II of Guidelines for Peace Corps Cross-Cultural Training), and as an aid in understanding culture and interpersonal relations. (WLW)

Berger, Peter L. Invitation to sociology: A Humanistic perspective. Penguin Books, 1963.

This is not an introductory textbook or a book about basic concepts of sociology, or even a book about sociologists or anthropologists. It is a book about a way of looking at social life that makes that aspect of reality interesting and exciting. Some concepts and some abstract theories are discussed in a delightful and painless way. This book may be tossed off by some trainees as a not-very-practical, academic reading assignment. At its best, some trainees will find that the everyday world comes alive with new meaning and a new slant. The latter group will gain in self- and social-awareness. In truth, this will not, of course, arise entirely from reading one book. But, if you agree that having interested Volunteers is one step along the road to having effective Volunteers, this book may prod some people into new insights about being human. It would be difficult to relate this book to a particular training technique. Nevertheless, it is a good one to have available for optional reading, provided the trainees are briefed on what to expect from it. (JL)

Berreman, Gerald D. Behind many masks. Monograph Number 4, 1962, The Society for Applied Anthropology, Cornell University, Ithaca, New York, 1962.

This insightful essay about cross-cultural experience is written by a social interactionist. Cultural details are few but those that do exist concern living in a village in north India. After making general comments on the nature of observation, the author rises to his peak in discussing the establishing of relationships in his village. The many problems touched on will have a familiar ring to Volunteers: difficulty in explaining why you're there, suspicion that you're not what you say you are, being treated guardedly because of the community's previous history with strangers, being told the "official" side of things rather than the actual story, being inadvertently identified with a faction or group and thereby being unacceptable to some members of the community and so on.

With great empathy and an appealing pen, Dr. Berreman discusses the many facets of developing trust and rapport in a foreign culture. He does this with the great consciousness of one sensitive to the small details of interpersonal behavior. Some of his most insightful comments center on how his presentation of "self" affected his relations with the villagers. In fact, this article and Dr. Berreman's "Ethnography: Method and Product" are a down-to-earth application of Erving Goffman's ideas in The Presentation of Self in Everyday Life. Again, the central value of Dr. Berreman's essays is in viewing field relationships and seeing how, in one case, "getting into the community" really happened. (JL)

Bunker, Robert and Adair, John. The First look at strangers. New Brunswick, New Jersey: Rutgers University Press, 1959.

A short capably written study of an experiment that took American and foreign social and development workers to the Indian and Spanish-American communities of the southwest to learn the techniques of communication, information-gathering and assessment, and exchange of ideas. Three different groups, over as many summers, went through the process of learning how to ask the appropriate questions, to evaluate the responses, to give and accept respect and trust, to look for the many subtle cues in human interaction. Many of the learned techniques are described--more importantly, the way of learning is, and the principle that communication is always possible once the way is found. An added value is the description of the massive confusion, misunderstanding and failure of communication so often a part of a large "socially oriented" bureaucracy, in this case, the Bureau of Indian Affairs. Many of the problems PCVs find in host country organizations are discovered here. (MAH)

Casagrande, Joseph B. (ed.) In the company of man. New York: Harper and Bros., 1960.

This book is an unusual one, a good one to refer to when trainees ask what it will be like to relate to people of a different language and culture. In this work, twenty anthropologists reflect on their relationships with one member of the community they studied. These people usually were simultaneously the researchers' key informants, confidantes, and best friends. What the authors tell is what they learned and how they lived with these people. Most articles are 20-40 pages long and, except for New Guinea and the Philippines, center on male-male relations. Of the areas relevant to the Peace Corps, essays exist on Truk, the Philippines, India, South India, Ruanda-Urundi, Nigeria, and Brazil. I suggest this material should be available in relevant projects just for pleasure reading. (JL)

"Community Development: Concept and Description," Background paper for the CARE--Peace Corps Community Development Project. (mimeo) New Brunswick, N. J.: Rutgers Univ., 7 July 1961. 28pp.

This is a better-than-average introduction to community development because it draws together many concepts. It is composed of five short articles: "CD Definitions" (pp. 1-3)--includes official definitions from the UN, ICA and national programs of India and the Philippines. "Values and Principles of Community Development" (pp. 4-7)--deals with theoretical aspects, such as the importance of human resources, the idea of helping people to help themselves, etc. "Community Development" (pp. 10-23)--the longest of the articles, discusses the history of CD as a movement, and certain national programs, especially India and Korea. "Some Characteristics of and Uses for CD"--simply a listing of 9 points in one page of text. "CD: A Single Village Illustrates Techniques and Results of Growing Rural Movement"-- not a case study, as the title would indicate, but a summary of the hoped-for results of community development.

Presented together, these articles make a comprehensive and very coherent introduction to community development. They move smoothly from definition to principles, history, characteristics, and results. (HumRRO)

Cousins, William J. "Community Development--Some Notes on the Why and How". Community development review. No. 7, December, 1957. pp. 24-30.

The author divides his article into five secions: (1) "Why Community Development?"--Cousins views underdevelopment as really the problem of how to develop human resources. (2) "Some Principles of Community Development"--to help people to be aware of their needs, to help them organize themselves, to furnish technical resources, etc. (3) "The Community Development Technician"--a bird's-eye view of some of the things expected of the community development specialists. (4) "Some Value-Assumptions of Community Development"--a philosophical discussion. (5) "Some Results of Community Development." This is a good introductory article on community development as it touches on nearly every aspect of the subject. (HumRRO).

Dubois, Cora. "Culture Shock." Speech appearing in special publications series, No. 1, Institute of International Education, New York, December 15, 1951.

This is an easy-to-read, interesting, and informative paper about the problems of personal adjustment overseas. While it deals with some of the same concepts presented in Oberg's Culture Shock and the Problem of Adjustment of New Cultural Environments, the approach is sufficiently different to make it worthwhile to read both.

Dubois describes the "effort-optimism syndrome," the typical American belief and feeling that work and progress are to be highly valued. Other societies, however, may think this is a very peculiar attitude and consequently may cause the American considerable anxiety, despair, and frustration. (HumRRO)

Foster, George M. "Peasant Society and the Image of Limited Good," in Jack M. Potter, May N. Diaz, and George M. Foster, Peasant society: A Reader. Boston: Little, Brown and Company, 1967. Also found in American Anthropologist, Vol. 67, No. 2 (April 1965)

This article is not a description of a single culture or set of cultures. It is an attempt to formulate a universal principle of the world-view of peasant peoples and to explore some of its consequences. The principle of limited good holds that the peasant view of his world is essentially static. All the desired things in life (the examples cited are "land, wealth, health, friendship and love, manliness and honor, respect and status, power and influence, security and safety") exist in limited quantity with never enough to go around. Furthermore, peasants do not believe that human beings can increase the available amount of these desired things. From this outlook flows much that seems irrational to a member of more dynamic cultures characterized by a view of quantity as ever-expanding. From the basic principle the author generates fascinating thoughts about peasant personality and behavior. Some of the areas touched on are distrust, equality, contentment, initiative, belief in luck, sibling rivalry, love, competitiveness, masculine honor, individualism, and others.

The article is overly-simple but provocative nevertheless. It has very quickly become a widely-accepted concept in anthropology. This short piece could serve as good background reading for trainees, as well as a very valuable resource for problem-solving exercises. It would be especially valuable in relevant training programs to have the staff read this and discuss it as a part of staff-orientation. The returned Volunteers will probably get the most out of it and this understanding will hopefully be passed on. Its applicability extends beyond the village and small town. (JL)

Foster, George M. Traditional cultures: And the impact of technological change. New York: Harper and Row, 1962.

This work presents the results of twenty years of experience in applied anthropology. It is written in plain, non-technical language and focuses on the problems of change in non-industrialized societies. These problems are looked at in two ways: through the eyes of people changing or being changed and through the eyes of the change agent. For training projects that stress understanding the other culture and put value on trying to see the world as the other man sees it, this book can be of service.

Of the thirteen chapters some are clearly more useable than others. The introduction lays out the problems of the book and seeks to support the author's contention that the cultural awareness of development workers is absolutely essential to planned or induced social change. Chapters One and Two state basic positions on what culture is, what it does for people, and how it changes. For most trainees these will be well worth reading.

Chapter Three, "The Traditional Rural Community," is the best description I know of which, in a few pages, presents an insightful and interesting over-view of the characteristics of a peasant community with some explanation as to why things are the way they are. For outsiders, aiming to work in such communities, I would consider this chapter a must. In conjunction with it one should look at another article of Dr. Foster's, "Peasant Society and the Image of Limited Good," which is reviewed elsewhere in this bibliography. In training, these two sources should work beautifully as background to community description and problem-solving exercises. And, of course, the same materials could serve to stimulate discussion of job problems and cross-cultural differences in world-view.

Chapters Four through Eight look from different angles at the dynamics of change. These sections are useful for stating principles of change and backing them up with numerous thumbnail sketches of projects that have succeeded or failed. The examples tend to be drawn from health, agriculture, and community development work and should be especially useful to trainees in those areas. The examples also tend to come from Latin America and Southwest and South Asia, though for illustrating principles I don't think this decreases their effectiveness.

Chapter Nine, "The Technical Expert: His Problems," is exceedingly useful for two reasons. First, Dr. Foster presents his critique of a dominant strain of thinking in community development theory, plus adding his observations on the actual results of this "catalyst-for-cooperation" approach. He cogently outlines how this theory flows from American assumptions about the nature of small communities, juxtaposing this view with his own account of life in such communities. His comments deserve real attention. Second, Dr. Foster presents his views on the nature and causes of culture shock. His comments represent an extension of the views of Kalvero Oberg, whose original paper on this subject is reviewed in this bibliography. Since this phenomenon has caused so many Volunteers so much trouble in the field,

it deserves as much advance warning as possible--though that, of course, constitutes no cure.

Chapters Ten through Twelve are related specifically to the work of applied anthropologists, their participation on development teams, their professional and governmental responsibilities, and their methods of professional and governmental responsibilities, and their methods of analysis and evaluation. By and large, this section is unrelated to Peace Corps problems as it is oriented toward the profession of anthropology.

The last chapter, "The Ethics of Planned Change," bears looking at. It is one of the few places in the anthropological literature that one finds real discussion of and challenge to the doctrine of cultural relativism. The last pages are a brief presentation of the most desirable personal qualities of a change agent. (JL)

Goodman, Mary Ellen. The Individual and culture. Homewood, Illinois: The Dorsey Press, 1967.

An excellent reply to "cultural determinism."

Goodman supports the idea that although man's behavior is greatly influenced by culture, he is not unleased from the responsibility of fashioning his own destiny. An understanding of the interaction of change and the individual with the forces of culture, society, and the physical world could be gained from reading this book. The following is a summary by chapter:

Part I. (Variables in Limitations and Directions for Human Behavior and the Nature of Culture and Society.) Chapter 1, "The Nature and Development of the Individual" discusses significant conceptualizations of man's psyche and its relation to culture. Chapter 2, "The Nature of Culture" defines culture and discusses a few important general cultural principles among individuals. Pages 42-53 are particularly relevant. These pages discuss differences between ideal and real behavior patterns; the importance of symbols, beliefs, and values in a culture; cultural themes; and generic features of culture. Chapter 3, "The Individual in Total Context," discusses the interplay of the individual with his biological, social, cultural, and physical environment, and levels of individuality. Two conceptual devices are given which could be used to expand the role model concept (described in Parts I and II of these Guidelines for Peace Corps Cross-Cultural Training) with good effect towards understanding the interrelationships of the individual with his total environment.

Part II. (The "Press and Pull" of culture and variabilities in degrees of complexity.) Chapter 4,"Degrees of Cultural Complexity," discusses "traits" of levels of culture along an hypothesized "simple-complex culture continuum" and the corresponding effects of these traits on an individual. Chapter 5, "Patterning of Interpersonal Relationships," discusses the effect of culture and society on the development of behavior during interpersonal relationships. It indicates that changes or innovations of a similar type in two cultures do not necessarily bring about similar patterns of behavior concerning interpersonal relationships. Comparative descriptions of family units and types, pro's and con's of various patterns of interpersonal relationships, and correlating cultural traits are given. Chapter 6, "Enculturation, Implications, for the Individual," contends there are two universal variables which result in differences in enculturation: "(1) cultural content--what is transmitted to children, and (2) cultural concepts--what is believed about the nature of the child and childhood." Related to these is the selectivity of cultural content by children. It is also pointed out that American culture is one of the few which has developed to a high degree "a murky transitional phase; i.e. of adolescence." (p. 134). Pages 162-164 are a short ethnographic description of New England enculturation excerpted from "The New Englanders of Orchard Town, USA" (see annotation of this monograph in Category 3, American Culture, under Six Cultures: Studies of Child Rearing, B. B. Whiting [ed.]).

Part III. (Individual Autonomy and the Extent to which Culture Affects It.) Chapter 7, "The Press and Pull of Culture," discusses boundaries imposed by culture on patterns of behavior, idiosyncracies, change, and perception. Descriptions of various cultures are given, illustrating "the extent to which (1) their patterns provide for individual security and survival of the society, (2) press is exerted explicitly and formally, (3) the patterns of culture are fully and tightly linked, and (4) the content of those patterns is urgently prescriptive and proscriptive. Chapter 8, "The Uniqueness and Thrust of the Individual," more fully examines aspects of individual deviancy within a culture, opportunity for and tolerance of idiosyncracy, and types of idosyncracies. In Chapter 9, "The Nature and Conditions of Autonomy" are discussed from an individual and societal perspective: Autonomy being "the exercise of choice, performed largely with deliberation and intent" lying beyond conformity but not necessarily nonconforming. Comparisons of culture traits supporting and not supporting autonomy, and characteristics of the autonomous individual are given. (WLW)

Hagen, Everitt E. On the theory of social change. Illinois: The Dorsey Press, Inc., 1964.

This study provides a thorough analysis of social change leading from the following question: "Why have the people of some societies entered upon technological progress sooner or more effectively than others?" His explanation places greater emphasis on human rather than on natural resource forms. Of particular importance is his analysis and typology of personality structure, showing innovational and authoritarian personalities as the motivating or inhibiting force for social change (Chapters 4-8). Hagen argues that the initiation of social change in a society will more often than not be a group that has had inferior status in the society. He sees the cycle leading to social and tehnological change as withdrawal of status respect, retreatism, and emergence from it with new creativity. His analysis of childhood personality formation in a culture as the primary factor for or against change is of great importance to those who seek or initiate or understand change in traditional societies. (DD)

Hall, Edward T. The Silent language. Greenwich: Fawcett Publications, 1959.

Many volunteers have found this a valuable book for explaining some of the things that happen to them in the field. Its main concern is redefining the concept of culture as communication. Because non-verbal communication is a special interest of Dr. Hall, it receives considerable attention, especially use of time, personal space, touching, and gestures. Recent estimates indicate that interpersonally the impact and influence of non-verbal, as opposed to verbal, behavior is astoundingly high. One research, using extremely elaborate measurement devices found that 94% of the information transmitted between people flowed non-verbally. If this view is only half right, it still is a fact of major significance for Peace Corps training.

This book is one of the few things in print on non-verbal communication. I find it easy to argue with some parts. The analytical framework defining culture is unclear. The major ideas are badly over-simplified and many of their implications are missed. Yet he puts his finger on things of importance, and most people find him entertaining. The chapters on time ("The Voices of Time" and "Time Talks: American Accents") and space ("Space Speaks") are surely the highpoints. In Chapter Eight, "The Organizing Pattern" there are a few pages on communication rules in bargaining that may help some trainees. Aside from the parts particularly concerned with non-verbal communication, Dr. Hall is largely making arguable theoretical points in a non-technical way. (JL)

Hall, Edward T. and Whyte, William F. "Intercultural Communication: A Guide to Men of Action." Human organization. Vol. 19, No. 1 1960, pp 5-12.

The authors examine the process of communication between people belonging to two distinct countries or cultural groups to find how communication takes place other than through speech. Language is important, but much communication also takes place, unnoticed, at other levels. There are, for example, culturally defined distances at which one should stand while engaged in social conversation, that vary from society to society. Lack of adherence to this implicit rule frequently communicates an attitude that is not intended. Likewise, interpersonal misunderstanding can arise from different attitudes toward punctuality, status expectations, physical contacts between people, the timing for broaching different topics, etc. A few general rules of behavior which can be followed in an unfamiliar cross-cultural situation are provided. (HumRRO)

King, Clarence. Working with people in community action. New York: Association Press, 1966.

This book is designed to aid in teaching workers about the human aspect of community development and the role of a worker, through the use of case studies. Interpersonal aspects of the worker's role, which may mean success or failure in a given situation, are discussed and illustrated with appropriate cases taken from several regions in the world.

The author gives recommendations on how to use this book and outlines a discussion approach for teaching. It could be useful as optional reading or more useful as a source from which cases could be drawn to illustrate topics of human development. The cases themselves vary in length from one paragraph to two pages. (WLW)

Kluckhohn, Clyde. Mirror for man. New York: McGraw-Hill, 1949. Also in paperback form. Greenwich, Conn.: Fawcett.

Chapter 2, "Queer Customs" pp. 17-44, defines culture and orients the reader towards a new way of viewing other societies, so that his own beliefs, values, and ways of doing things will be recognized as not necessarily the best. It is an easy-to-read introduction for readers who have a limited social science background.

Chapter 9, "An Anthropologist Looks at the United States," pp. 228-261. Kluckhohn discusses a number of traits with the intention of bringing out the underlying culture of the U. S. A few of these traits are enthusiasm, worship of success, superficial intimacy, and material generosity. To close the chapter, the author concerns himself with the future of American culture, urging that "scientific humanism" be applied to everyday affairs.

Chapter 10, "An Anthropologist Looks at the World," pp. 262-289, is mainly concerned with the role of social scientists in general, and anthropologists in particular, in today's world. Kluckhohn discusses their responsibilities, goals, limitations, and motivations, and the practical utility of their findings. In the course of the discussion, a number of basic concepts derived from social science research are brought out. (HumRRO)

Kluckhohn, Florence R. and Strodbeck, Fred L. Variations in value orientations. New York: Row Peterson and Company, 1961.

This study presents a theory of variations in value orientations and tests it cross culturally. The theory is presented in Chapter 1 (pp. 1-48). The theory assumes there is a limited number of common human problems to which all peoples at all times must find some solution, that the variability of solutions is not limitless and that all alternative solutions are present in all societies at all times but are differentially preferred. A typology is developed that includes all logically possible variations. Deviance by an individual or sub-culture in a society is seen as often performing a maintenance function rather than a destructive function. Basic culture change is usually, if not always, the result of interplay of internal cultural variations and external forces which are themselves variable. Parts of the system most susceptible to change are those in which there has been the greatest proliferation of variant patterns for relief of strain; that is when seeds of change located outside the system fall upon the fertile soil which the variations in the system provide. This is a comprehensive theory of culture and culture change and a very important book. (DD)

Leach, Jerry W. "Culture as an Invisible Prison."
Peace Corps Volunteer. May 1967.

This article represents in part a dramatization of how Edward Hall's ideas (cf. The Silent Language and "Intercultural Communication" in this bibliography) work in urban situations. It touches on staring, horn blowing, abrupt answers, public transportation, driving habits, bodily contact, ranking, business relationships, time and waiting. It goes on to discuss some problems in "getting into the community" in an urban context, which, I think, entails some important differences from the village or small-town situation. The summation includes an attempt to define an attitude toward cross-cultural situations that some find productive. (JL)

Lederer, W. J. and Burdick, Eugene. The Ugly American. New York: W. W. Norton, 1958. Also in paperback form. Greenwich, Conn.: Fawcett, 1958.

This fictional account, based on fact, of the problems of U. S. diplomatic and technical assistance personnel abroad has been the subject of controversy. While it probably exaggerates the extent of poor U. S. representation, it presents in a vivid manner the importance of motivation and interpersonal relationships abroad. It also provides some insight into the means through which the American overseas can be most effective in his work and the mistakes he is most likely to make. (Note: The Ugly American is the hero: he does not represent the failure.) (HumRRO)

Lerner, Daniel M. and Schramm, Wilber. Communication and change in the developing countries. Honolulu: East West Center Press, 1967.

This collection of essays contains one entitled, "The Role and Communication Task of the Change Agent--Experiences of the Peace Corps Volunteers in the Philippines." This article is one of the most succinct and sensitive considerations of the role of the Volunteer in a cross-cultural situation. The article considers the learning experience that the Volunteer is likely to go through, and the adaptive process which the Volunteer must develop to be able to develop criteria for success and to achieve a positive growth experience. The conclusions of the article are: (1) a person-centered approach to change is of great significance, (2) acceptance of host-country people as individuals is probably the single most important factor in facilitating mutual change between Volunteers and hosts, and (3) other factors of importance to Volunteer success are: (a) effective role definition and communication of that definition, (b) skill in focusing task goals, (c) mastery over job skills, and (d) effective location of Volunteers. (DD)

Lewis, Oscar. The Children of Sanchez: Autobiography of a Mexican family. New York: Vintage Books, 1961

This is a very gripping book about the lives of five members of the Sanchez family of Mexico City. It is told in their own words and has the ring of honesty. Although one suspects the author of considerable editing, overly grammatical translations, and over-weighting the sensational as opposed to the humdrum, the book is still fascinating.

Dr. Lewis was clearly asking the Sanchez family to tell him how they saw themselves and their own actions, why they thought they did things, how they viewed the other family members, and what they felt about the environment that surrounded them. The main body of materials consists of the testimony of the four children arranged in three main phases of each of their lives. Part One revolves around childhood, Part Two around being a teenager and young adult, and Part Three around adulthood up to the age of 25-35. The material is therefore oriented to younger people and how they grow up in a poverty-stricken environment.

It is Dr. Lewis' contention that there are universal similarities among the poor the world over (cf. Oscar Lewis "The Culture of Poverty" in this bibliography). Dr. Lewis presses his case to the extreme, apparently for ideological reasons. Therefore for any trainees headed into teaching or community development, especially in urban areas, this book could be of service even though it is about Mexicans. The variety of experiences and emotions revealed by the Sanchez family is quite remarkable: dreams, illicit sex, real hatred, the wildest hopes and aspirations, stealing, religious beliefs and doubts, survival in a prison, fears of being successful, and so on. Herein lies its real value for Peace Corps training.

An imaginative staff could draw real depth out of these pages while bridging the gap to their particular host country and possibly even to a particular job. All this requires pre-discussion and considerable preparation on the staff's part. It would be beautiful if the host country language instructors had the capability to read the book in a reasonable length of time. With good rapport prevailing, they may be inclined with equal honesty to reveal themselves and their own culture. Or, of course, they may through ignorance or defensiveness maintain that the situations and feelings of the Sanchez family are impossible in their country and the book therefore unrealistic. Such responses may be equally instructive.

This book could be a gold mine of stimulus materials to get people thinking, talking, and maybe even feeling a bit of what it's like to be poor and weighted down by a world you don't understand well and have little control over. If you believe empathy is at all possible, this book is the place to turn.

A last note: Dr. Lewis has written other similar books which you may want to look at. Five Families is also about the urban poor of Mexico

Lewis, Oscar. "The Culture of Poverty." Scientific American: Vol. 215, No. 4, October, 1966.

In this article, Dr. Lewis presents his view of poverty and its essential characteristics. As well, he makes his case for believing that the "culture of poverty" is very similar among the urban poor and peasants of industrialized or semi-industrialized countries with a capitalistic system. He says that there is "remarkable similarity in the structure of their families, value systems and in their orientation in time." Many Volunteers certainly work among those whom Dr. Lewis sees as "the poor." This article could serve as a basic overview of the way such people look at their world and give some of the reasons why. It would nicely supplement a reading of The Children of Sanchez or Five Families by the same author. In addition, George Foster's "Peasant Society and the Image of Limited Good" and his chapter "The Traditional Rural Community," in Traditional Cultures, both of which are reviewed in this bibliography, could be coupled together, though the views are somewhat in conflict.

These readings could serve as some preparation for many kinds of "third-culture" exposure or "live-ins" in training. Furthermore, these materials could be used for an unlimited variety of discussions that aim at cross-cultural awareness. They should lead to real depth in grasping the interconnectedness of the problems of "the poor" and their outlook on life. (JL)

City. It is shorter and covers more people. Because it lacks the depth and range of the Sanchez materials, I personally would not choose it over this book unless reading time were an absolutely crucial factor. (JL)

Linton, Ralph. "Culture and Personality Factors Affecting Economic Growth," in Hoselitz, Bert F. (ed.) The Progress of under-developed areas. Chicago: University of Chicago Press, 1952, pp. 73-88.

This is a brief summary of the relationship of personality and culture to economic change. Linton states that knowledge of a culture will allow us to predict with a high degree of probability whether the bulk of its members will accept or resist a particular innovation. He discusses the importance of the innovator in causing cultural change, and the factors that contribute to acceptance or rejection of a change. A few of the negative factors that he analyzes are apathy toward change, inability to handle machinery, boredom resulting from running machinery, lack of individual initiative, and sudden population growth. The author briefly discusses the interrelationships between the developing economy, the kinship structure and the social structure.

This article is a readable, comprehensive analysis of the cultural and personality elements that tend to impede or encourage social and/or economic change. (HumRRO).

Niehoff, Arthur H. and Anderson, J. C. "The Primary Variables of Cross-Cultural Change". Professional paper 36-68, Alexandria, Virginia: Human Resources Research Office, November 1968.

This is a summarization of a study of the process of culture change consciously directed by a cross-cultural innovator. Case histories were analyzed to isolate and evaluate characteristics of the process which seemed most significant. In the paper, these characteristics are outlined, defined, and accompanied with short illustrative examples. It would be useful as supplemental reading, or as a handout which may aid trainees in analyzing case studies assigned to them during a training program. (WLW)

Niehoff, Arthur H. and Anderson, J. Charnel. "The Process of Cross-Cultural Innovation." International development review, Vol. 6, No. 2, June, 1964. pp. 5-11.

This brief article is similar to George Foster's Traditional Cultures: And the Impact of Technological Change. Its real value is in its concise illustrated paridigm for planning and carrying through almost any kind of change project. It enumerates a wide range of factors that often influence the success or failure of such projects. Examples are communication, demonstration, timeliness, continuity, felt needs, vested interests, realistic fatalism, project negativism, etc. Positive and negative influences of each factor are cited from the literature of case studies in planned change. (JL)

Northrop, F. S. C. and Livingston, Helen H. [ed.] Cross-cultural understanding. New York: Harper and Row, 1964.

Articles of particular interest are (1) "Some Epistomological Remarks on the Cultural Philosophies and Their Comparison" by Jacques J. Macquet (pp. 13-31) which discusses philosophy as a universal category of culture and the ground rules for classifying and comparing cultures by philosophical categories; (2) "Communication and Meaning--A Functional Approach" by Donald M. MacKay (pp. 162-179) which considers the concept of meaning as a relationship between man and his particular environment, the way in which man integrates information from his environment into a goal-complex, the reasons that failure in communication is likely to occur among individuals with differing goal-complexes and from differing environments (culture forming and the means by which this failure in communication might be overcome) and; (3) "Distinguishing Differences of Perception from Failures of Communication in Cross Cultural Studies" by Donald T. Cambell which presents evidence demonstrating wide cultural differences in susceptibility to optical illusions. (DD)

Opler, Morris. "Problems Concerning Official and Popular Participation in Development Projects," in Economic development and cultural change, Vol. 2, No. 4, 1954, pp. 269-278.

Opler discusses some of the mistakes frequently made by innovators in their attempts to get other people to adopt new ideas. Although many of the problems encountered are "obvious" in retrospect, they are often neglected under the press of completing the project.

He particularly stresses the difficulties involved in gaining more active and wider participation, and the need to investigate such factors as: the important values of the group, the history of previous attempts to introduce innovations in the vicinity, and the identification of the groups and individuals who are apt to be important in the communication process. The innovator must regard a lack of enthusiasm for anything new as an indication of forces that need to be understood, not as opposition that must be crushed.

The article is an interesting and informative presentation of many of the general concepts and problems of social change. The author frequently draws upon case study material to illustrate his discussions. (HumRRO)

Sharp, Lauriston. "Steel Axes for Stone Age Australians." Human organization, Vol. 11, No. 2, 1952. pp. 17-22.

Sharp discusses the far-reaching and unpredicted effects of metal tools on the lives of the Yir Yoront Australian aborigines. The original stone axe could be made by any man in the community and was solely his property. With the introduction of steel axes, there was mass confusion among kinship, age, and sex roles, with a major gain in independence on the part of those who became owners of steel axes. The result was disintegration of traditional ideas, sentiments, and values, accompanied by increased personal hardship and psychological stress.

This article is extremely interesting and informative. Although somewhat specialized, since only one culture is considered, it gives a clear understanding of the far-reaching and often unanticipated consequences of technological change. (HumRRO)

Singer, Marshall R. "The Meaning and Effect of Culture: The Perceptual Model". University of Pittsburgh, Pennsylvania: Graduate School of Public and International Affairs, October 1965.

The model Singer discusses is similar to the "role model" concept (see Part I and Part II, Guidelines for Peace Corps Cross-Cultural Training).

Singer writes, "A number of people who perceive some aspects of the external world more or less similarly, and recognize (communicate) that they share that similarity of perception, may be termed as an identity group." He further states that each group has its own culture, and discusses a few aspects of perceptions in communication between people of similar cultures, different cultures, and dissimilar perceptual sets.

The paper is short (14 pages) and easily understood. It may be useful as a conceptual bridge between the role model, culture shock, and nonverbal communication. The thoughts underlying this paper could probably best be used in training if rewritten and combined with a description of the "role model" and an article such as Calvero Oberg's "Cultural Shock." (WLW)

Smith, Elenore Bowen. Return to laughter: An Anthropological novel. Doubleday Anchor Books, 1954.

Miss Bowen, a capable and scholarly anthropologist, has written a "novel" describing in vivid and personal terms the real emotional and intellectual dilemma of "living in another culture." Her experience, although with the Tiv of Ghana, is relevant to any culture anywhere, and is one of the few (if not the only) attempts to describe the confusion, pain and rewards of crossing a cultural barrier. The book is recommended for any program--with the warning that HN's may resent implication of similarity between Tiv's primitive community and their own. Miss Bowen's problems would, of course, be as real for Host Nationals entering our culture. For nursing and health programs there is special value in the description of an approaching smallpox epidemic that gives a genuine taste of the pre-medical view of disease. There are many books written about living abroad; this is the only novel I know of that describes the day by day emotional problems and contradictions of personal principle involved. (MAH)

Steward, Julian H. Theory of culture change. University of Illinois, 1955.

This book presents a theory of multilinear cultural evolution. Chapter 1 lays out the theory that certain types of cultures may develop in similar ways under similar conditions, but that few concrete aspects of culture will appear among all groups of men in a regular sequence. The theory takes a compromise position between the concepts of unilinear evolution and complete cultural relativism. Chapter 2 concerns cultural ecology and suggests that cross-cultural regularities apparently arise independently from similar adaptive processes in similar environments. Chapter 5 defines "cultural type," the concept upon which the methodology for cross-cultural comparison is based. Chapters 6 through 12 employ case studies to illustrate the theory of multilinear cultural evolution (DD)

Tax, Sol. Anthropology today: Selections. Chicago: The University of Chicago Press, 1962.

A few pages in this book are immediately relevant to Peace Corps training. A selection by Margaret Mead, "National Character," pages 396-421, examines some assumptions and criteria for studying and describing a culture's national character. The anthropological approach is examined, defined, and compared with sociological and psychological approaches. Mead illustrates the importance of cross-disciplinary approaches to national character studies in order to gain a holistic understanding of a culture.

Following the assumptions and criteria given in this article, and using a cross-disciplinary approach, should greatly facilitate the study of the host culture and American studies in training as well as in the field.

A sub-heading, "Natural Jurisprudence," pages 429-434, under "Cultural Values" by F. S. C. Northrop, may prove useful to some individuals. In these pages Northrop maintains that differences in "natural law jurisprudence and philosophies of natural science" are the roots of differences in values between cultures . . . "concepts which the people of a given society use to define their legal and ethical norms, and to generate their creatively constructed values, arise from and are essentially connected with their inductive, empirically verified theories for conceptualizing nature."

An extraction of these differences in philosophies between American and host cultures should promote better understanding of one's own culture and one's self, as well as the host culture. (WLW)

Textor, Robert B. Cultural frontiers of the Peace Corps. Cambridge, Massachusetts: The M.I.T. Press, 1966.

This is the best book I have seen about the Peace Corps staff as a sub-culture. Many Volunteers may for the first time be working for the government, earning money and working at jobs, speaking a foreign language, leaving the United States, and putting their humanitarian principles into sustained action. These signally significant changes and the common experiences they bring lead to shared meanings and implicit understandings among Volunteers. This is a kind of cohesion that outsiders cannot feel and justifies our calling the Peace Corps a sub-culture: if so; we must remember to approach it with cross-cultural awareness in training. This book will remind the trainer not to forget that sub-culture.

Most trainees will surely ask: Was it worth it? Can one really be of service? Aren't we cultural imperialists? What did we learn? Some trainees will want a bigger picture of the Peace Corps and its programs than those in their country. Everyone will surely wonder if it's worth all the effort. Cultural Frontiers of the Peace Corps is one place to turn, but it is not a perfect book or even a total picture. It's a little Peace Corps history, some philosophy, and a good bit of description of the ups-and-downs of various programs in thirteen countries. To a returned Volunteer, some things in this book will be interesting and others so much a matter of common knowledge within the Peace Corps circle that they're boring when printed. Yet such things, for example explanations of why Peace Corps institutions are the way they are, might be overlooked by a harried staff that didn't stop to examine its "cross-subcultural" assumptions. Ethnocentrism sneaks up in the funniest places.

This is a good book to have available. Between one set of covers it does decently what no other book is equipped to do--give an overview of Peace Corps sub-culture. (JL)

Turnbull, Colin M, The Lonely African. New York: Simon and Schuster, 1969.

This is a well-written and compassionate study of the force of "modernization" or "Westernization" in Africa today. The dislocation, pain and confusion created by the confrontation of two cultures is explored through brief life-sketches of figures as the emerging political leader, village woman married to a white man, a tribal chieftain, a college graduate, a dweller in the urban slums. The value and the importance of forces as magic, the family, the traditional role of women, and above all tribalism are described both in the stories and in brief critical essays following each. Any African program should benefit from the author's unusual ability to show the integrity and logic of another world. Any other program could use the work to draw useful lessons in the implications of cultures to their own people.

United Nations. "Introduction" and "Methods of Community Development," Chapters 1 and 4 in Social progress through community development, United Nations Bureau of Social Affairs, New York, 1955, pp. 5-15, 76-97.

This book is regarded by experts as one of the most valuable general discussions on community development. Chapter 1 discusses the problem involved in community development, the definition, content and basic elements of community development, and the world-wide setting of community development. Chapter 4 deals with methods: (1) methods of assessing community needs, (2) methods of communication, (3) methods of providing community facilities, (4) methods of providing external assistance, and (5) methods of coordination.

It is written in a concise style, in the form of a manual. This should be a good general introduction to the concepts of community development. (The remaining chapters are more technical or are case studies.) (HumRRO)

Useem, John and Ruth, and Donoghue, John. "Men in the Middle of the Third Culture: The Roles of American and Non-Western People in Cross-Cultural Administration." Human organization, Vol. 22, No. 3, Fall 1963, pp. 169-79.

This article describes similarities and problems which exist in a "binational third culture." A "binational third culture is defined as the complex of patterns learned and shared by communities of men stemming from both a Western and non-Western society who regularly interact as they relate their societies or sections thereof, in the physical setting of a non-Western society."

Many of the similarities and problems discussed would apply to a Peace Corps training program, particularly sites where continuous training exists (either stateside or in the host national country). Although this article may not be relevant to Volunteers isolated from other Americans or Westernized Host Nationals, it does apply to in-country staff and Volunteers in Westernized or semi-Westernized communities. Problems and similarities stated are not specific to any one situation, but are generally applicable to any binational organization. (WLW)

Section C

American Studies

Many of the selections in this section are based on the assumption that it is necessary to understand oneself as a cultural being in order to understand 1) other cultures, 2) the forces a culture is capable of exerting on its members in order to exist and maintain itself, and 3) the nature and ordering of change processes within a culture.

Since Americans abroad are not generally identified as belonging to specific subcultures within the United States, but more often as Americans or "Yankees," broad aspects of American culture, such as American national character and value orientations, comprise the majority of selections in this section. These selections in general have been chosen for their discussions of attributed modal American traits--traits which a Volunteer overseas should be aware of and which he may have to cope with within himself. Although deviations from these traits, as found in American subcultures, would be meaningful to trainees, it was not considered feasible to include selections of this nature because of their abundance and diversity.

"America through Foreign Eyes." The Annals of the American academy of political and social science, Vol. 295, September, 1954, pp. 1-145.

This is a collection of 14 articles which focus attention upon the views of foreign nationals concerning the United States. A wide variety of opinions exists, but a certain number of traits seem to be commonly attributed by foreigners to the people of this country: friendliness, inventiveness, industriousness, materialism, immaturity.

There are articles which deal specifically with the views of the Soviets, Germans, Indians, Japanese, Mexicans, and Swedes. Others deal more generally with European and Scandiavian images of the United States. (HumRRO)

Coleman, Lee. "What is American? A Study of Alleged American Traits." Social forces, Vol. 19, No. 4, 1941, pp. 492-499. Also in Character of Americans, A ook of readings. Michael Giffort (ed.) Homewood, Illinois: The Dorsey Press, 1964.

This short article summarizes a number of alleged American traits taken from statements in books, periodicals and other written sources from the pre-Civil War era to 1940. These years were divided into four periods (pre-Civil War to 1865, 1866-1917, 1918-1929, and 1929 to 1940), and although literature was taken from all four, there was general agreement on some American traits which reflected the national character. It would provide an interesting basis for comparing this article with trainee conceptions of Americans. Its allegations would for the most part, probably hold true today. (WLW)

Commager, Henry Steele. "Portrait of the American" in Chase, John W. (ed.), Years of the modern. New York: Longmans, Green. 1949, pp. 3-31.

Commager is a well known historian who has written extensively on the American personality. In this essay he attempts to give a thumbnail sketch of American national character in the Twentieth Century, showing a few of its relationships to historical events and movements. Some of the attitudes discussed by Commager are the American's self-confidence, naivete, materialism, passion for quantity instead of quality, ingenuity, practicality, carelessness, conformity, class consciousness, democratic outlook, and individualism. Both the negative and the positive sides of these aspects are examined.

This article gives the reader a very good look at what an American is, without bogging him down with historical facts and details. Knowing himself better, the overseas American should be better able to understand the reaction of non-Americans to him. (HumRRO)

Goodman, Paul. Growing up absurd. New York: Vintage Books, 1956.

First published in 1956, Growing Up Absurd stands as one of the early documentaries of a problem-filled American Society. Goodman strikes at a basic societal factor which accommodates change only when informally adopted behavior patterns force a re-structure of social codes. He damns a system promoting role, procedure, and precedent vs. the individual impulse to create, innovate, and evolve. He traces the derivatives leading to a spiritually empty society and describes the consequent conflict presented to individuals. The disaffection of present generations is lucidly described.

The message of Goodman's book is instructive. Though Utopian and idealistic, it is written clearly and insightfully. It cites examples which affect any reader. As a critical evaluation of American (or modern) society it can lend content and insight to any study of our cultural heritage and the forces that have shaped us. (MAH)

Greenway, John. The Inevitable Americans. New York: Alfred A. Knopf, 1964.

This book presents a cultural history of America, discussing the originations of some traits which identify an American and his culture. Within the frame of cultural determinism, Greenway traces the cultural genes of the Anglo-Saxons, Puritans, Indians, Africans, and others, inherited by the present culture of America.

Such seeming minutiae as the replacement of the popular Negro folk hero, Uncle Remus, by John Henry, the origin of Postum. and at least a hundred other things, are woven together to create an enjoyable reading of what Americans are, as well as a few of the reasons why they are what they are. (WLW)

Holland, Laurence B. (ed.). Who designs America? Garden City, New York: Doubleday and Co., Inc., 1966.

This book gives an interesting perspective of America through the eyes of a few Americans involved in architecture and engineering. On the whole, the picture they paint is not a pleasing one. This would be a good book for making American studies more relevant to architectural and engineering trainees. It probably would not appeal to other trainees.

"The Politics of Design" (pp. 51-85) indicates to some degree the historical and cultural forces which have molded architectural design in America. One dominant theme throughout this chapter (and the book) is the American trait of attempting to subjugate nature by brute force, creating monstrosities and unrealities from materials which, if allowed to, would create a beauty of themselves. A straight line may indicate the power of man, but a curved one is sometimes more suitable, cheaper, and aesthetically pleasing.

"Scale and Design in a New Environment" (pp. 86-119) characterizes design failure as being in the intermediate range--between the micro and macro. A not so pleasing area exists between the printed circuit and the more abstract geometric reflection of lights in a city at night.

Reasons, having to do with social and cultural factors, are given, including: socially exaggerated obsessiveness with safety, cultural inertia, deliberate planning for obsolescence, and the segregation of professions in our educational system. This chapter reflects, from an architect's viewpoint, some insights which can be generalized to several aspects of our culture.

"The Artifact as a Cultural Cipher" (pp. 257-280) is concerned with the passive reaction of Americans to beauty and their environment: a reaction attributed to a cultural focus on science and industry. The author of this chapter feels that the work saving and pleasure facilitating devices produced for general consumption monotonously retain the same outward form--a box with variations such as rounded corners (once in a while). The advances made in design are rarely intended for, if even seen by, the masses; but instead are the tools of industry and science and those products developed to further science; i.e. a satellite. Pages 278-80 give his views as to what a future archaeologist might conclude about our own culture, which sounds like an excerpt out of a doomsday science fiction story. These two pages are highly recommended as a novel addition for a series of readings on American studies. (WLW)

Hsu, Francis L. K. Americans and Chinese. New York: Schuman, 1953.

This book is highly recommended for studying American culture as well as culture in general. A side-by-side comparison of two very different cultures (American and Chinese) illustrates how cultures can function, why they function as they do, and how the manner of functioning opposes progress along certain lines. A basic difference noted by Hsu between the American and Chinese cultures is one of self-perception. Americans are generally oriented toward goals of personal achievement and recognition, which don't necessarily reflect the status of family, clan or community, but is more specifically a reflection of self and personal worth. Chinese, on the other hand, are oriented toward achievement and recognition which reflect the state of the family, clan, or community. The social rewards of achievement or recognition of an individual in Chinese culture is shared by all those related or socially linked to him. This may even include servants of his household.

Another difference directly related is the value orientation in American culture and self-reliance and sufficiency, and the value orientation in Chinese culture towards interdependence of members within a family or society. Hsu elaborates on how such basic value orientations influence cultures and produce significant differences between cultures. (WLW)

Kozol, Jonathon. Death at an early age. New York: Bantam Books, 1967.

This is an emotionally involving and brutally revealing story of the psychological murder of Negro children in the Boston Public School System. Kozol's experience illustrates the hyprocrisy and prejudices (within our own culture) which have sustained an institution which should shock anyone. The consequences of the patterns of interaction, which Kozol describes, between children and educators should be recognized by anyone in a teaching position. Trainees should read this book to gain an insight into the problems of our own culture as well as an insight into the power a teacher has over children, and how frightening that power can be when misused. (See S. Ashton-Warner's Teacher, under Section A, for what can be done under different circumstances.) (WLW)

Linton, Ralph. "The 100% American" in The Study of man. New York: Appleton-Century-Crofts, Inc.,1936, pp. 325-7.

One often finds that trainees come to projects denying American cultural superiority in the abstract without having thought through this view in particular. Sometimes criticisms of our culture evoke considerable uptightness and unnecessary defensiveness. My experience is that we often alienate some language instructors who feel we are sending "cultural imperialists" overseas. By this they mean many trainees harbor notions of American superiority in nearly all things before having had a chance to compare. Ethnocentrism is universal and a product of the psychological mechanisms by which we divide up the world of people, identify with or against some of them, and make our own reference groups the repositories of our positive values.

It is important for trainees to know of these mechanisms and how they work. There is little anthropological literature on this topic. One of the best for our purposes is a delightful two pages by Ralph Linton on how much of American culture is borrowed. The format of this brief passage is to point out the origins of many things that the "average American" uses during the course of a normal day. It would be an excellent handout in a training project. Around it could be structured case studies in ethnocentrism. Discussions with language instructors on controversial topics are a good way to bring out ethnocentric attitudes. (JL)

McGiffert, Michael (ed.) The Character of Americans, A book of readings. Homewood, Illinois: The Dorsey Press, 1964.

McGiffert has compiled an excellent selection of writings by foreigners and Americans on American character. The overview presented doesn't leave the reader knowing what an American is or where he is going, but gives one an indication of the social and cultural forces which may have made America what it is and the American people what they are. Several viewpoints on aspects of American character are given which may not lead to a satisfactory definition of American character, but which give much food for thought and leave the reader to form his own conceptions. Tocqueville, Fredrick Jackson Turner, David M. Potter, Margaret Mead, Francis K. Hsu, David Reisman, and William H. Whyte, Jr. are a few of the authors whose writings are sampled in this book.

Also included is a selected bibliography with short annotations, which gives excellent resources for further study. The bibliography is comprised of principle writings of social scientists and historians on aspects of national character. References are in four categories: 1) "Culture and Personality"; 2) "National Character: Concept and Methods"; 3) "American Character"; and 4) "The Uses of National Character Studies." This bibliography is an updated one previously published in American Quarterly, XV (Summer, 1963, Supplement), pp. 271-88.

This book is an excellent source of material on American character. The selections vary in length from six to forty-four pages, and independently could be used as a basis for discussions and comparisons with trainee conceptions of American character. The book should be read from cover to cover. (WLW)

Potter, David M. People of plenty. Chicago: The University of Chicago Press, 1954.

Potter, a historian, has approached the study of American character through a focus on the material abundance which permeates so much of American culture. He offers some noteworthy comments on mobility, status, democracy, the "frontier spirit," and how these are viewed by Americans and to some extent by foreigners. If only one chapter were to be read, I would recommend "The Institution of Abundance--Advertising."

Apart from the one mentioned chapter, I would recommend this book only as a supplement to American studies. Although meaningful and pertinent, the book tends to ramble in places where a few short paragraphs would convey Potter's thoughts. (WLW)

Whiting, B. B. (ed.) Six cultures: Studies in child rearing. New York: John Wiley and Sons, Inc., 1963.

This book is a collection of ethnographic monographs concerned with the assumption that different patterns of child rearing will lead to differences "in the personality of children and thus to differences in adult personality." On the basis of a uniform conceptual scheme of organization, six communities of between fifty and one hundred families were observed by separate field teams for a period ranging between six to fourteen months. The geographic areas of study were in order of presentation: 1) "Nyansongo: A Gusii Community in Kenya"; 2) "The Rajputs of Khalapur, India"; 3) "Taisa: An Okinawan Village"; 4) "The Mixtecans of Juxlahuaca, Mexico"; 5) "Tarong: An Ilocos Barrio in the Philippines and 6) "The New Englanders of Orchard Town, U.S.A."

The conceptual scheme of organization of content in the monographs could be adapted for presenting information of specific host culture communities. The content of specific sections could be used where appropriate for specific training programs.

"The New Englanders of Orchard Town, U.S.A." would be appropriate for use in a study of American Culture. This section is an ethnographic description of enculturation of primarily White Anglo-Saxon protestant children in a New England community. The description of the community's values, institutions, and systems support the writings of other studies in American culture and character. The authors maintain that Orchard Town is representative of most communities in that area, and that most differences between Orchard Town and other communities are regional and not community specific.

Although no conclusions were made regarding the effects of enculturation after childhood in Orchard Town, several observable features of this process illustrate probable determinants of specific attributed American traits. These include the American's sense of time, status, conformity and individualism, and medicine and disease, as well as other traits. These are not specifically stated as traits, but can be inferred from the description of the community and child training.

Part I, "The Ethnographic Background" (pp. 872-920) would probably be the most useful for general training purposes. This part describes social, economic, and physical aspects of the community and relates these to enculturation.

Part II, "Child Training" (pp. 921-1010), would be excellent reading material for trainees preparing for teaching roles at the grade school level. Both parts would be useful as a basis for organizing content related to the nature of children, enculturation and education in the American and host cultures, and for comparing and contrasting differences in these aspects between the two cultures. (See Death at an Early Age by J. Kozol for a less flattering view of enculturation in America.) (WLW)

Section D

Cultural Content

This section is comprised of readings on collecting, analyzing, organizing, and using content relative to the understanding of a culture (any culture). These include references useful to Volunteers in the field as well as to Peace Corps training staff and the field staff. Some selections are oriented towards special interests which individuals may have, and which may not be seen as relevant by others. Some persons feel these special interests very often contribute more to the understanding of a culture by a Volunteer than his contacts with the culture in his assigned role.

Collier, John Jr. Visual anthropology: Photography as a research method. New York: Holt, Rinehart and Winston, 1967.

In this manual the use of film in cross-cultural training has been touched on. Its greatest value is in how to shoot cultural materials for analytical or descriptive purposes. Dr. Collier suggests innumerable topics and questions that could orient film-making for teaching purposes. Handicraft processes, street behavior, personal space, hand gestures, children's games, etiquette, and drinking in bars are a few of thousands of possible choices. Any training officer seriously considering films could benefit through the discussion of possibilities and problems found in Chapters Four through Ten. The earlier chapters (One through Three) are concerned with the theory of observation and with field work standards. They could be missed.

Besides films for training per se, these same chapters should be useful to Volunteers who want to be more than tourists with their cameras. First, the author discusses the thorny problem of rapport with the "subjects." Next, there are interesting ideas about how to further cross-cultural understanding through photographs. The prime suggestion is to use pictures as stimuli to get people talking about themselves and their society. Furthermore, there are numerous tips about equipment, lighting, developing in the field, storage, protecting negatives, etc. These are largely found in Chapter Nine. Last, there are many possible topics mentioned to choose from. (JL)

Connor, Desmond M. Diagnosing community problems (1968). Strategies for development (1968). Understanding your community (1964). Ottawa, Canada: Development Press.

In the above three pamphlets, Connor offers the Community Development worker a method for learning and collecting data about a community, determining community felt needs, and applying solutions to those needs. Connor interprets culture as a concept of interrelated systems, patterns, institutions, and structures, and relates these to the Community Development worker, his role in the community, and strategies for inducing development within the community. Although intended for the CD worker, Connor's approach is relevant for any PCV in understanding and . . . becoming involved in his host community. A training staff should at least be aware of the contents of these short and easily-read pamphlets. (WLW)

Dean, John P. "Participant Observation and Interviewing" in John T. Doby (ed.) An introduction to social research. Harrisburg, Pennsylvania: The Stackpole Company, 1954.

This article has some insightful comments on learning from talking to people in the field, from looking at their activities, and from participating in some of those activities. Over-all, the article is a little too oriented to the professional social science researcher to be called excellent for Peace Corps purposes. Nevertheless, Sections Three through Eight cover the relative advantages of interviewing versus observation for purposes of understanding, establishing field relationships, and good situations for participation. It also suggests good people in a community to look for advice and information about that community. Furthermore, there are lots of good hints about how inoffensively to bring people out by asking questions. The latter section on note-taking can be overlooked. (JL)

Germperz, John and Hymes, Dell (eds.). "The Ethnography of Communications." (Special publication) American anthropologist, Vol. 66, No. 6, Part 2, December, 1964.

This volume is a short series of linguistic contributions to Anthropology. While most of the articles are directly relevant to cross-cultural communications, one in particular is worth noting here: "Proverbs and the Ethnography of Speech" by E. Ojo Arewa and Alan Dundes (pp. 70-85). In this article proverbs from the Yoruba tribe of Western Nigeria, with explanations as to their meaning and use, are related as they would be applied in social interaction in that culture. By making use of Host National proverbs in a similar manner, language studies could be enriched to include practical and useful cultural content. (WLW)

Goldstein, Kenneth S. A Guide to field workers in folklore. Hatboro, Pennsylvania: Folklore Associates, Inc., 1964.

With this book I believe a Volunteer with language skills and rapport could become a first-rate folklore collector. Unfortunately it does not include a chapter that explicitly sets out the innumerable kinds of topics that a folklorist might interest himself in. Nevertheless, some suggestions are made in passing. This work is therefore for someone who wants a good collection and already knows what he wants to collect. Furthermore, it does not delve into problems of interpretation. This would take nearly the whole of social science theory to do even badly. It is a "how-to-do-it" book. Its most valuable chapters are V through IX. Rapport is discussed at length and, as always, seems to make all the difference in the world. The last chapter supplements these remarks with ways of motivating people to help and possible ways of repaying them. The chapters on various eliciting methods are suggestive but somewhat formal. Nevertheless, anyone can extract from them the essentials of a good folklore interview and a thorough collection sheet. (JL)

Greenway, John. Literature among the primitives. Hatboro, Pennsylvania: Folklore Associates, 1964.

A Volunteer or trainer interested in a Host Country's literature, and particularly the insight into the culture provided by an analysis of the literature, would find this a rewarding and revealing book; but otherwise it is not recommended for general reading. It would be good supplemental reading to Goldstein's A Guide to Field Workers in Folklore. Greenway has written an overview which contrasts and compares similarities and differences between cultures, drawing much of his material from unwritten "primitive" sources. Of value to a trainee are his comparisons with our own cultural development and the insights into our culture (as well as others) drawn from these comparisons.

Topics include by chapter: (1) impossibility of cultural translation (and therefore complete understanding) of another culture's literature; (2) a categorization of forms of literature and somewhat of an evolution of literature; (3) (deified) cultural heroes and their trickster counterparts (a revealing chapter on the part religion and myth play in a culture's "gestalt"; (4) style and quality of literature; (5) the entertainers' role in society, handing down of literature, and entertainers' organizations; (6) environment, diffusion, acculturation, cultural inertia, cultural lag, transculturation, and other factors which influence source content in literature; (7) the unreliability of "good informants," the part literature plays in censorship of history, and its reflection and reinforcement of a culture's existing beliefs, national character and "gestalt"; and (8) a short summary of the evolution of ethno-literature. (WLW)

Hayes, Samuel P. Jr. Measuring the results of development projects. Paris: UNESCO, 1961

This book deals with the broad problem of evaluating project results. Most of the material concerns techniques of collecting, analyzing, and interpreting data. Also discussed are projects and the specification of project goals. The most pertinent parts are those that might furnish survey techniques for Civic Action teams. Pages 37-55 concern the gathering of data from people directly involved in the development project--how to ask questions, whom to ask, etc. Pages 60-74 deal with systematizing data before, during, and after the project. (HumRRO)

Langness, L. L. The Life history in anthropological science.
New York: Holt, Rinehart, and Winston, 1965.

For those Volunteers who might be interested in writing host culture biographies, this short pamphlet would provide some guidance and assistance. Though the first two chapters are pedantic and historical, they do provide some critical comments on native biographies that have been written before. Chapters Three and Four discuss actual interviewing, getting permission, and writing. They should be looked at. The bibliography is exceedingly complete and, if anyone wanted to read a few previous biographies before preparing one on his own, this would be an excellent source for reference. (JL)

Marsh, Robert M. Comparative sociology: A Codification of cross-societal analysis. New York: Harcourt Brace, and World, 1967.

This book presents a scheme for comparing cross-societal data, examines 90 cross-societal studies and considers problems of methodology and research techniques in comparative analysis. Its usefulness may be limited to aiding Volunteers and staff doing social research in the field since its subject matter is directed to the research-oriented social scientist. The book contains a very comprehensive classified and annotated bibliography of 982 titles of cross-societal studies in Sociology, Social Anthropology, and Social Psychology, 1950-1963. The categories are: (1) theory method and data, (2) kinship, marriage, and family, (3) polity and law, (4) bureaucracy, administration and large-scale organizations, (5) economy and technology, social stratification and mobility, (6) occupations and professions, (7) social psychology, socialization, and personality, (8) conformity and deviance, (9) conflict, (10) values, (11) arts, literature, mass communications, and leisure, (12) religion, (13) cultural and ethnic relations, (14) ecology and urban sociology, (15) demography and population, (16) social change, differentiation, and modernization, and (17) attempts to compare whole societies. (DD)

Mial, Dorothy and Curtis (ed.). Our community. New York: New York University Press, 1960.

The content of the book concerns community organization and education. The appendix contains "The Comparator" which is a measuring device for sizing up the strengths and weaknesses of a community. It is designed for use in American communities, but could be redesigned for use in Peace Corps countries. (DD)

Murdock, George P., Ford, C. S., Hudson, A. E., and others. Outline of cultural materials (fourth revised ed.). New Haven, Conn.: Human Relations Area File, Inc., 1961.

Although designed for use with the materials in the Human Relations Area Files (see Section E), this outline offers a most comprehensive list of categories for classifying cultural materials. Volunteers and trainers doing research would find this a useful outline. The categories offer Volunteers and staff contemplating field research a broad selection of topics to choose from and may provide additional relevant topics to supplement primary research interests. It would be useful to training staffs attempting to organize or collect cultural content for training, and could also be used to draw attention to those areas of culture studies which a program may be missing. (WLW)

Myers, James E. "Unleashing the Untrained: Some Observations on Student Ethnographers," Human organization, Vol. 28, No. 2, (Summer) 1969, pp. 155-159.

This brief article is an entertaining account of what happens when students without experience are turned loose to do original field work. Although the results are humorous, Myers points out a few problems which did arise. Uncontrolled field work can produce very creative results, but the dangers of doing so may also result in "irreparable damage to future students who may also wish to use the community. . . ." Such dangers become magnified by trainees or Volunteers in third or host cultures where they are identified as outsiders and Americans. In such circumstances the original field work may result in a catastrophe for the Volunteer as well as the Peace Corps. This article illustrates what can happen in our own culture. (WLW)

Royal Anthropological Institute of Great Britain and Ireland. Notes and queries on anthropology. London: Routledge and Kegan Paul, Ltd., 1951.

Though intended as a guide for ethnographers, a Volunteer could use this book as an aid in understanding his community. It outlines some universal cultural characteristics and discusses what should be observed under each characteristic. The understandings gained from these observations would be invaluable to a Volunteer in furthering his work and understanding.

Parts II and III are particularly relevant. Part II, "Social Anthropology," deals with social aspects (political organization, economics, ritual and belief, knowledge and tradition, and language). Part III, "Material Culture," discusses the material traits and to some extent their reflections of the social aspects of a culture.

The discussions on interpersonal or field relationships between the ethnographer and the "natives" should to a large extent be ignored. Williams' Field Methods in the Study of Culture offers a fuller discussion on this topic. (WLW)

Sebring, J. M. "Caste Indicators and Caste Identification of Strangers," Human organization, Vol. 28, No. 3, Fall, 1969, pp. 199-207.

This article is a good illustration of what can be learned through informal participant observation. By observing the behavior of different caste members with tea house shopkeepers, Sebring noted several variables used to identify caste levels of strangers. These included physical appearance and color of skin, but the significant ones seemed to be semantic and social behaviors.

Sebring states that blunt questioning of a customer's status as a means of identification was not available to the shopkeeper.

Such observations, if written for specific host national cultures, could be used to transfer relevant cultural information, as well as to indicate advantages of such techniques in field work. (WLW)

Williams, Thomas Rhys. Field methods in the study of culture. New York: Holt, Rinehart, and Winston, 1967.

This book could be of value to any trainee or training officer interested in "Volunteer research" as a way to foster the development among Volunteers of special personal interests in the host culture. It would add an additional area of "focus" in interpersonal relations besides the job and its work group. Furthermore, funneling this information back to training could be helpful in numerous ways: as library materials, as a basis for case studies oriented around the lives of Host Country Nationals, as a basis for writing community descriptions or problem-solving exercises, etc. As some help in setting up and carrying through "Volunteer research," this would be a good book to turn to.

The first chapter is largely irrelevant as it deals with academic preparation, budgeting, research proposals, etc. Chapter Two talks about entering the community. This is worth reading, though a Volunteer would not enter a community in the same way. He presumably has a job to do and will have his problems in explaining why he is participating in the culture rather than observing it. Nevertheless, the practical tips are useful. Chapter Three discusses interviewing, observation, and recording. The sections on interviewing and observing ought to be read. The rather long passage on recording data may not be relevant. That is because many Volunteers will either not want to or will have to forego note-taking. (It is tiresome and also prone to suspicions of ulterior purpose such as spying and reporting to tax collectors or other government officials.)

Chapter Four would become helpful in a situation where a Volunteer for the sake of his "research" would want to talk to or "interview" people outside his work group or immediate community. Chapter Five raises problems of terminating residence, responsibilities to those who helped you, and maintaining contacts. It deals explicitly with leaving as opposed to entering the community. The Volunteer can profit by Dr. Williams' experiences in that regard. Too often, the responsibilities associated with leaving are not recognized by the Volunteer.

The last chapter is for the professional anthropologist, but one section talks about the "attrition of ethnocentrism" and might be worth glancing at. If any further reading is sought, the bibliography of Field Methods in the Study of Culture cites some of the best articles on participant observation, interviewing, life histories, etc.

The book is full of tips based on experience and ought to prove fast reading. Some sections should have relevance to anyone in the field and particular relevance to those doing "Volunteer research." (JL)

Yang, Hsin-Pao. Fact finding with rural people. Rome: FAO of the United Nations. FAO Agricultural Development Paper No. 52, 1966.

This book discusses "the importance and nature of the social survey," conducting a survey, methods and problems in surveying, and topics for surveying. An extensive bibliography on the above subjects and on surveys taken in various cultural areas is also given.

Its brevity and lack of discussion of more complex aspects of social research makes this book a practical introduction to social surveying. For further or more specific studies, Yang's bibliography serves as a useful guide. (WLW)

Section E

Other Resources

This category includes journals, other bibliographies, and other sources which contain further information relative to topics mentioned in the foregoing four sections.

ADDITIONAL BIBLIOGRAPHIES, JOURNALS, AND OTHER RESOURCES

Advance, a quarterly bulletin issued by the Department of Social Welfare and Community Development, P. O. 778, Accra, Ghana. (D&P)

Annual Bibliography on Asia

The Journal of Asian Studies (Association for Asian Studies, P. O. Box 2067, Ann Arbor, Michigan) devotes its September issue to a bibliography of articles and books on Asia that have been published during the last year. Items are listed by country and broad topic classification. The issue includes an index, but no annotations. (HumRRO#)

Area Studies Journals

The November-December 1966 issue of the Monthly Memo of the Area Training Materials Center (Foreign Service Institute, Department of State, Washington, D. C.) contains a compilation of the "better" area study journals. It is arranged by area and contains data on price, language, and the presence of book reviews and bibliography. (HumRRO#)

Area Training Materials Center

The Inter-Agency Roundtable for Area Studies is an informal organization composed of representatives of the various agencies in the Washington Metropolitan area who have responsibility for preparing personnel for assignment overseas. Among the activities they have undertaken is the establishment of the Area Training Materials Center to maintain file copies of area training materials. Only non-books and items not widely known to be available are included. Entries in the file are primarily movies, pamphlets, maps, reprints, mimeographed papers, slide collections, etc. Entries are classified according to country and geographic area. A card index with evaluations by Roundtable representatives was maintained for several years, but new cards are no longer being added.

The Area Training Materials Center is primarily for use by government agencies in the Washington, D.C., area. However, government facilities outside of the Washington area can usually receive limited assistance with special problems. The documents themselves are available for inspection at the Center, but requests for them cannot be filled. However, over 50% of the material is likely to be available, at least in limited quantities, by request to the indicated government agency or other sources.

The Center also issues a Monthly Memo (about nine times a year) which usually contains information about recent publications relevant to area training and includes a bibliography on some topic of current interest to area training officers.

The present coordinator of the Center is Mrs. Mary Schloeder at the Foreign Service Institute, State Annex 3, Washington, D.C. (HumRRO#)

Community Development Bulletin, Vol. 1, December 1949
Published quarterly by Community Development Clearing House, University of London, Institute of Education, Malet Street, W.C.1, London. (D&P)

Community Development Review, No. 1, January 1956
Published quarterly by International Cooperation Administration, Washington, D. C. (D&P)

Dunham, Arthur and Paul, R. N. Community development--_ working bibliography. (mimeo) Washington, D. C.: Community Development Section, International Cooperation Administration (no date). Also reprinted in Community Development Review, March 1959, pp. 60-90.

This is a selected and annotated "working" bibliography intended as a practical tool and not as an exhaustive listing. It is limited to titles in English and includes books, monographs, reports, papers, and articles. It is divided into nine sections: (1) community development--general; (2) community development in specific countries; (3) technical assistance; (4) personnel and training; (5) the relation of community development to specific fields and vocations; (6) specialized and voluntary agencies; (7) case materials; (8) bibliographies; and (9) periodicals. (HumRRO)

Ells, Susan. A Bibliography on cross-cultural communications. (mimeo) Brattleboro, Vermont: Experiment in International Living, March 1968.

The bibliography lists 119 references to books and journal articles dealing with culture and communications. The references are categorized in four sections: I) Theory and methodology of cross-cultural communications; II) "Components of Communication" (cross-cultural, non-verbal, semantic, etc.); III) "Personality Factors" (including references on American Studies); and IV) "Cultural Factors" (readings from the social sciences and "autobiographical observations, facts, and feelings on many levels of specific cultures and/or culture areas"). Brief annotations are given for most of the references. (WLW)

Foreign Area Material Center

The Foreign Area Material Center, 33 West 42nd Street, New York, New York 10036, acquires material and provides assistance to colleges that are developing courses on the underdeveloped areas and Eastern Europe. It is an activity of the University of the State of New York but they anticipate extending their services beyond New York. One of its primary activities has been to provide syllabus materials and bibliographies of publications are available. (HumRRO#)

Foreign Area Studies, The American University

The American University prepares country information handbooks under contract to the Department of the Army. The handbooks are divided into traditional categories, such as sociological, political, economic, and national security, with subdivisions. Most of the basic unclassified handbooks have a short, separately printed classified supplement.

A list of available countries with sources for different categories of applicants is available from Foreign Area Studies, The American University, 5010 Wisconsin Avenue, N. W., Washington, D. C. 20016. Those not restricted to military or government audiences are obtainable from the U. S. Superintendent of Documents, Washington, D. C. 20402. (HumRRO#)

Foster, Robert J., Anderson, C., Rye, D. and Smith, S. Human factors in civic action: A Selected annotated bibliography. Alexandria, Virginia: Human Resources Research Office, June, 1963.

This bibliography is useful as an information resource in that it gives specific journal articles or book chapters dealing with major areas of a cross-culture nature. The content focuses on publications dealing with problems when working with cultures contrasting with our own. Specific technical problems are not dealt with. Priority of selection has been given to articles written in non-technical language, but those that have been written in technical terms have been so indicated.

The content is divided into five areas, each area giving a two-part selection of readings in various cross-culture components. The two-part selection is based on priority of usefulness of articles--part one being considered the more useful.

The selections are divided into five areas: (1) "Philosophy of Civic Action and Foreign Aid"; (2) "The Nature of Under-developed Countries" (socio-economic, socio-cultural, political, and military articles); (3) "The Techniques of Planned Development"; (4) "Individual Effectiveness" (problems in communication, personal adjustment, and overseas diplomacy); and (5) "Additional Topics" (basic concepts behind social sciences, role of social scientists, case studies, and other bibliographies). This bibliography should be made available to all Peace Corps Training Staff libraries. (WLW)

Graves, Theodore D. A Bibliography of culture change. Boulder, Colorado: Wanblee Supply Co., P. O. Box 932, 80302, 1966.

This is an unannotated comprehensive bibliography of journal articles, abstracts, books, and other bibliographies concerned with culture change. Dr. Graves, an anthropologist, has compiled these references during a period extending over ten years.

Journals, which for the most part have been covered systematically, include Africa (from 1953-62), American Anthropologist (1954-63), Current Anthropology (Vol. 1, No. 1 through Vol. 4, No. 1), Ethnology (first issue to 1966), Human Organization (1952-62), Oceania (1953-62), and Rural Sociology (1955-mid 1963).

Relevant categories in Sociological Abstracts have also been surveyed from 1960 through June, 1964 (with the exception of Part 8, 1963).

Topics under which references have been categorized include:

I "Culture Change--General Source Material"
II "The Growth of Culture" (evolution, cultural variability, superorganic features, etc.)
III "The Spread of Culture" (diffusion, acculturation, and innovation)
IV "Psychological Factors in Cultural Change"
V "Sociological Factors in Cultural Change"
VI "Urban Migration and Adjustment
VII "Community Development"
VIII "Culture Change--Area Studies"

Categories V through VIII give references of a general nature as well as by major world geographic areas.

Many of the references would be of little use to specific programs or needs; and users, unless searching for specific topics or information on specific geographical areas, may have difficulty using the bibliography effectively. (WLW)

Human Relations Area Files

The Human Relations Area Files (HRAF), organized by ethnic and political units, are primarily for the use of scholars undertaking specific area studies or doing cross-cultural and comparative research. Information is organized according to a comprehensive system by which the cultural, behavioral, and background information on any society might be organized. The file is available in some form at about 50 universities throughout the United States. The HRAF Press has also published about 18 surveys of political units. A description brochure is available from HRAF, 755 Prospect Street, New Haven, Connecticut. (HumRRO#)

Intercom, a bimonthly publication of the Foreign Policy Association, Inc., 345 East 46th Street, New York, New York 10017.

It presents information about programs, services, and publications of organizations working in the field of foreign policy and world affairs. Each issue includes an annotated list of selected books and pamphlets, discussion materials, conferences and special events, audio-visual aids, and news of other resources on foreign policy and world affairs. In addition, each issue has a feature section providing similar information about a key foreign policy topic. It may focus on an issue such as economic development or disarmament, or on specific geographic areas. The subscription rate is $5.00 per year. Back issues are available for $1.00. (HumRRO#)

International Cooperation Administration. Bibliography on community development. Community Development Division, Office of Public Services, Washington, D. C., June, 1960.

Three hundred books are included in this list. The focus is on community development literature, but attention is also given to relevant

material from the behavioral sciences, the humanities and technical fields. The intention is to make available sources of infomation that will provide an understanding of the process of community development, the social environment in which it functions, and the operational aspects (research and evaluation methods, administration and supervision, training, leadership, and specialized programs). (HumRRO)

International Cooperation Administration. Bibliography on economic development and social and cultural change. Washington, D. C., September, 1961.

One hundred seventy-five items are included in this bibliography prepared for use in the executive orientation program of the Agency for International Development. There are four general groupings: Economic Development; Development Planning and Administration; Foreign Economic Policy, U. S.; and Social and Cultural Change. There are brief annotations for some of the items. (HumRRO)

Katz, Saul M. and McGowan, Frank. A Selected list of U. S. readings on development. Government Printing Office, Washington, D. C., 1963, 363 pp.

This volume, sponsored by the U. S. Agency for International Development, was prepared for the U. N.'s Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas. The book consists of 1,195 items selected because of their potential utility for the developing nations. They are described as ". . . a representative sample of current American research papers, academic studies, and operational reports on major areas of science and technology." The items cover a wide range of subjects including human aspects of development and the application of science and technology to human welfare. Non-technical language, breadth of focus, usefulness of the reading as a point of entry to the topics, and availability also serve as criteria.

The outstanding attribute of the volume is its selectivity; only about 10 or 15 items (usually books) are included in each sub-topic division. Each item is annotated.

The major classifications under which the entries are divided are as follows: The Development Process and Its Setting; Planning and Programming; Natural Resources; Population, Manpower, and Labor Problems; Education and Training; Health and Sanitation; Social Welfare; Agriculture; Industry; Transportation and Trade, Communications; External Assistance and International Cooperation; and Scientific and Technological Policies. (HumRRO)

Manny, Elsie S. (compiler). Rural community organization: Selected annotated references. U. S. Department of Agriculture, Miscellaneous Publication No. 729. Government Printing Office, Washington, D. C., 1956, 124 pp.

This bibliography relates to "the rural community--its organizations, functions, and programs. It is designed to be a useful aid to all those interested in community improvement." Selection was based on items "published in the United States since 1935 and dealing primarily with community-initiated programs and community-centered organizations and institutions." Books, monographs, and articles are included. Some of the headings which may be of most interest to those concerned with community development are: general references, community analysis, community planning and development, social and cultural factors in community organization, group and community participation, and community leadership. (D&P)

Selective Bibliography on Asia

In 1966 the Asia Society (112 East 64th Street, New York, New York 10021) published an annotated, selective guide, Asia, A Guide to Basic Books, compiled by four Asian scholars. They also issued A Guide to Paperbacks on Asia and supplements. Each guide (including supplement) is $ .50 prepaid. (HumRRO#)

United States Foreign Operations Administration (Now International Cooperation Administration). A Selected bibliography on community development. Washington, D. C., 1955, 22 pp.

A selected, annotated bibliography, including books, articles, and documents published during the period 1947-1955. The major divisions are: community development theory and practice--generic; community development efforts in native settings (Africa, Brazil, Chile, Haiti, Mexico, United States, China, India, Ceylon, South Pacific, Greece, Italy, Middle East, Egypt, Iraq); selected list of periodicals. (D&P)